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Thesis

A CIVIC SLANT ON CHILD TRAINING IN THE PRESCHOOL YEARS

Submitted by

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(B. S. in Ed., Boston University, 1936)

In partial fulfillment of requirements for
the degree of Master of Education

1937

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"Your children are not your children.
You may give them your love but not your thoughts,
For they have their own thoughts.
You may house their bodies but not their souls,
For their souls live in the house of tomorrow,
Which you cannot visit, not even in your dreams.
You may strive to be like them
But seek not to make them like you.
For life goes not backward nor tarries
with yesterday."

-- Kahill Gilbran

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-- Kahlil Gibran

A CIVIC SLANT ON CHILD TRAINING IN THE PRESCHOOL YEARS

INTRODUCTION

The child is not the adult in miniature. Yet, the character of the child largely determines the character of the adult. According to Bruce Barton, "When you invest in boys and girls you are buying at the bottom. You are sure that the youngsters are going up and there is no telling how far. You are sure to get a man or a woman; you may get a great man or a great woman."

An outline of procedures and practices that strives to help parents to start their children "up" must of necessity be but suggestive. The individual differences of personalities demand elasticity and adaptability in any plan pertaining to their moral, physical, mental, spiritual, or social development. Because a certain procedure has led a given child to an ideal of life that is characterized by unselfishness, brotherly love, and reverence for truth, we can have no surety that this procedure will lead every child to a like ideal. We can, however, try such a procedure and in its failure mayhap discover one that will succeed.

The ideas and suggestions that form the body of A Civic Slant on Child Training in the Preschool Years are offered in the light of this lack of infallibility and

universality in procedures and practices of child training.

A socially adjusted adult is adaptable to the ways and means of living that characterize the environment of which he is a participating force. There are numerous antisocial attitudes that hinder this adaptability and tend toward unwholesome and frictional living together. Eliminating certain of these destructive attitudes may help children to approach the greatness that parents and educators long for them to attain. Among the outstanding antisocial attitudes prevalent in peoples today are selfishness, hatred, and dishonesty.

The seeds of these three antisocial attitudes may be unearthed and starved in the preschool years. Parents already recognize that the social welfare of tomorrow is determined by the child of today. By concentrating on the child as the citizen of tomorrow, parents may partially pay their debt to the past. By starting early to build characters worthy of citizenship in a land of unlimited advantages and possibilities, parents may definitely aid in the "going up" of their own investments.

Lest the preschool years seem too tender for a plan of education that pertains to such devastating attitudes as selfishness, hatred, and dishonesty, a brief

presentation of the focal point of the present trend in child study might not be amiss in this introduction.

The individual child, healthy and normal, is the focal point in many of the studies of the attitudes and behaviorisms of children that have been presented to parents and educators in the last six years. The emphasis in child training today is not as much upon the tools that may help to shape the citizen of the future as it is upon the child as that citizen to be.

Most educational leaders are agreed that the stress today is not as much upon the mechanism that brings about the well-being of the patient as it is upon the patient for whom we seek this state of well-being.

Child investigators have discovered that no matter how many bathtubs we may place at the child's convenience, no matter how many playgrounds, medical inspections or inoculations, mental tests, physical tests, constructive toys, sterilized readers or carefully graded and integrated courses we inflict, we fail if that child does not grow toward a successful living together with the society of his times. We fail if that child is not in himself high-minded, unselfish, truth-loving, and habituated to live in good-will with his fellows, holding high ideals
1
for himself and the world about him.

1. Esther Loring Richards, Origin of Conduct Problems in School Children, Child Welfare Pamphlets, No. 34, Iowa State University.

There are many earnest workers in the field of child training who feel that in stressing the doctrine of "individualization" and indiscriminately recognizing the right of the individual to enjoy freedom, expression, and action there lies a grave danger. That danger is our bringing into being a mass product characterized by the isolation that tends to follow the development of a program of character development that allows its adherents a freedom unearned and unsuited to their cultural status. It is recognized as an elementary sociological principle that man is man only as he lives in a social group. This isolation leads away from the group and toward the individual. It fosters selfishness, hatred, and a disregard for our neighbor's truth. Aldous Huxley, in a Biblical paraphrase, cautions, "Ye shall find the truth and the truth shall make ye mad," the implication in this being that the right to truth must be won, that there is no royal road to the truth that makes men free.

Individual and personal attainment, at any age and in any time, is cold and unfulfilling unless linked with humanitarian needs or interests. A little child needs a group consciousness, a sense of belonging, upon which to build individuality and personality. This need has directed

1. Kenneth V. Francis and Eva A. Fillmore, Influence of Environment on the Personality of Children, Vol. IX, University of Iowa Publication, 1934.

the attention of those concerned with child training to the early years of childhood and to the home wherein those early years are spent.

One frequently hears the cry of certain educational and religious schools of thought, "Give me the first six years." Russia, Fascist Italy and Nazi Germany are concentrating on these early years, cognizant of their importance in the formation of the man and woman of their tomorrow. We are now becoming aware of the need of the development of a science dedicated to the detection, study, and correction of the problems of child behavior to assist us in guiding the young toward the socialized adult of our democratic tomorrow.

The idea that childhood was merely a time to prepare for life is outmoded. Today childhood is almost universally recognized as a vital and important part of life. The trend of the past six years in the study of child growth and development has been toward a complete study of the child and his situation.¹ This is an advancement from the past when the emphasis was more upon a concentrated study of a single aspect of child intelligence or personality. A technique is gradually evolving in the child

1. "John Dewey undertook to improve the education of American children. But his methods were suited to the schema, the abstractions, which his professional bias made him take for the concrete child." Alexis Carrel, Man the Unknown, p. 46.

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clinics and nursery schools today that will serve to interpret minor difficulties of little children as signals to future major maladjustments and faulty socializations. True, this science has not yet reached the stage where it can definitely answer the questions of harassed and bewildered parents that find themselves slaves to the whims of "babies". However, since children grow up in spite of our search as to how they should grow up, there is much in the conclusions of the pioneer investigators in child education that earnest parents may find helpful in pointing out the seemingly right road to an adjusted and socialized life.

There is an "almost universal agreement among psychiatrists, psychologists, social workers, educators, and all those who are intelligently concerned with human progress, that in the young child may be discovered early behavior patterns and personality trends that point out the danger of coming serious problems." ¹ Child guidance clinics have grown up in recognition of the truth of this statement. They are a direct response to a very definite need. "Psychiatry, psychology and social work have arrived at a stage in their respective developments where each has a substantial contribution to make to the task at hand and

1. Herman M. Adler, Director of Institute for Juvenile Research, Illinois. College Lecture.

can work toward the common goal"¹: the goal of a more wholesome and a more abundant social life. "Set and self-conscious techniques"² are being replaced by more fluid flexible methods in our modern child clinics and, as Bott so aptly states, "The necessity of putting together the divided child is acute in the present phase of child study."³

The synthetic approach is the recognized approach today in studies that deal with the development of the pre-school child. H.L. Koch of Chicago says, "Education of the preschool child must be conceived in terms of growth instead of in terms of instruction and training."

There are certain basic principles, the truth of which these child investigators are striving to convince parents. Some of them are hard indeed to accept, hard to accept for parents because they tend to award the ownership of the child to the child and not to the parent. The parent is presented as a guide and a trustee, and if one adopts these basic premises then no longer may "Buntie pull the strings". The aim and goal of the parent who strives to give these educators an opportunity to test and prove

1. Introduction in report of Division on Community Clinics of the National Committee for Mental Hygiene, 1909-1922.

2. M. G. Willoughby, Clark University, College Lecture.

3. Helen Bott, Personality Development in Young Children.

their theories is to help in preparing a socially adjusted child to take an active part in an adult world.

When the child arrives at school that memorable first day, he is more than a potential citizen of a free and democratic land. He has already established attitudes, prejudices, and responses that are to color the temple that education is to help him to build. Parents who have been mindful of the wisdom so tersely expressed by George Herbert, "A great ship asks deep waters", present to that first teacher a child conditioned to respect the rights of others, amenable to legitimate authority, prone to face the results of his own antisocial behaviorisms, and with a fairly established capability of recognizing the distinction between imagination, phantasy, and the truth.

Parents who favor the conception that a child of preschool age is too young to sense his place in the world as but one of many, who have neglected or been loath to check or curb the man-to-be lest his spirit be broken or his baby days be shortened, who have followed the way of least resistance and allowed the child to take over the reins of control in the home, present to that first teacher a Herculean task.

There are as many steps between these two types of children as there are children who appear on that first school day. We may, however, take the first as a desirable

type and the second as an undesirable type, and these two types as representing children with potentialities for useful and useless citizenship.

Parents who endeavor to bring a child into his birthright, an ownership of himself, start their training of that child with the idea in mind that children of the present contain within them the seeds of the future and that these children "possess potentialities for human personality and for a social order which the parents may never see." Floyd Allport, of Syracuse University, presents the parental problem

. not as an adjustment of the child to society, but primarily the discovery of a means thru which the child's dominant personal traits may receive expression while at the same time a reasonable harmony with his fellows may be accomplished. Our emphasis (as parents) is not upon the social situation, or the adjustment of the child to the situation for the purpose of securing social order, but upon the attainment of a socialized self expression for the child. 1

The significant phrase in this quotation to a bewildered and conscientious parent might well be "the attainment of a socialized self expression." In this phrase is conveyed an aim and a definite mark to work toward in the training of future citizens. Indeed, we

1. Floyd H. Allport, The Child's Emotions, Proceedings of Mid-West Conference on Character Development, Chicago, February, 1930.

might say that in this phrase we have the germ of social progress that would influence all times, those present and those to come.

Some parents in their search to establish this "socialized self expression" in their children may find the key that will unlock and release powers and potentialities in their charges. Such a key will help in the adult adjustments of these future social control factors.

On the evening of March 13, 1937, in Boston, Mr. Payson Smith, the former Commissioner of Education of Massachusetts, told a group of educators, at the sixteenth annual meeting of the Massachusetts Association for Childhood Education, "The church, the school, the state, and the parents do not own the child, but all have an interest and a responsibility in seeing that he has every chance to develop into a man with a free mind and owner of himself." Mr. Smith suggested that parents and educators resolve to become guides of childhood, keeping in mind that excellent precept of Horace Mann, "I take posterity for my client." "Such a guide," said Payson Smith, "will tend to treat a child as an individual, with the inherent right to every possible aid that will help him to become 'a man of mind who owns himself.'"

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asserts,

. . . . Children can face facts. Only adults are tender minded. Adults have long been indoctrinated in tradition. Every little child has the right to be led to see the world as it is. Indeed, children can face facts. Bring them up not that they may be children always, but as children that can escape the dependent, anesthetic and fleeting attitudes, by attaining the adult status of wrestling with the world as it really is. 1

It is apparent that these educators, whose ideas have been quoted to help in establishing that the preschool years are the years for starting aright the future hopes of a better and wiser social order, stress one outstanding attitude. They urge that the counselors of children become guides rather than dictators; that as guides these mentors help their charges to become "a co-operative, capable unit in a world which will become at long last one vast human family, some day---let's not be too optimistic---some day." ²

If parents accept the angle of direction of child training as outlined by current investigators, they then discard the conception of children as puppets, endowed with a capacity for jumping at the right word and to a tempo set by those in temporary command. Accepting these aims, as herein suggested, parents will be less prone to discouragement and disheartenment at the apparent heedless-

1. A. Eustace Haydon, The Child's Emotions (op. cit.), p. 269.

2. Ibid., pp. 278-279.

... Children in the 1930s, only adults are
... a child, but we have to be careful not to
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It is a question that every student, whose hands
have been used to help in the study of the world
years are the years for which the future hopes
of a better and more just society, must be
studied. They who are the students of the world
must be able to see the world as it is, and
help their studies to make the world a better
in a world which will become so long that one must
study, some day, not be too difficult to
study.

If students are to be able to understand the
this training as a student of the world, they
then must be able to understand the world as it is,
with a good understanding of the world as it is,
then must be able to understand the world as it is,
then must be able to understand the world as it is,
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1. The world as it is, the world as it is,
2. The world as it is, the world as it is,
3. The world as it is, the world as it is,
4. The world as it is, the world as it is,
5. The world as it is, the world as it is,
6. The world as it is, the world as it is,
7. The world as it is, the world as it is,
8. The world as it is, the world as it is,

ness, indifference, and lack of respect visible in even the toddler. Confidence in the future of that puzzle they are endeavoring to fathom and a growing conviction that their child may "be different, but no worse or no better than the rest" is fostered by facing the fact that the true controlling force is in the child, discovered by the placing of the ownership of the child in the child.

There are parents who incline to the belief that the preschool child is too young for any plan of guidance that aims to lead toward a "socialized self-expression." Parents of such leanings may find food for thought in the story told by Dr. Hutchins of his little daughter, when she was four.

The coldest, most calculating, most unemotional child I have ever had the misfortune to meet is my own four-year-old daughter. I have devoted myself from her earliest hours to arouse in her feelings of affection and regard. I find that I have never been able to down that penetrating intelligence which she inherited directly from me. On her mother's birthday last month I asked her what she was going to give her mother for her birthday present. Without a moment's hesitation she replied, 'I am going to give her a new daddy.' " 1

There is a revelation, if not a revolution in that answer. We sense the character of training that led to such a frank and fearless statement. This child had a feeling of power; she had been encouraged to think that

1. Robert Maynard Hutchins, The Child's Emotions (op. cit.), p. 337.

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there were conditions in the world that might need changing and that she might have a part in making these changes. Reason and logic find solid ground to build upon when the child has been led to start life as a mountain climb to maturity.

A child has a legitimate life span during which the viewpoint of childhood should be allowed to temper his reactions to his social environment. A child has the right to start his life regarding people as specific persons who react to him or to whom he reacts. 1

If these early years hold the days during which the life pattern is set; if they are the critical years, as so many educators and students of child life assert; if the many visible maladjustments of adult life reveal roots that flourished in a neglected childhood; then these are the years in which to plant. A wise gardener prepares the soil--"Enrichment yields the prize crop." 2

1. Augusta F. Bronner, The Child's Emotions (op. cit.), pp. 218-219.

2. Esther Van Cleave Berne, Investigation of Social Behavior in Young Children, University of Iowa, Studies in Child Welfare, Vol. IV, No. 3, 1930.

PART ONE

SELFISHNESS, HATRED, DISHONESTY, DEFINED AND ANALYZED

That there are serious social maladjustments which characterize a "changing society" and distinguish such a social order from a "stationary society", we of the twentieth century are well aware. That there is an obligation and a personal responsibility to aid in the readjustment that changing times necessitate we are realizing. In a stationary society what is done is good, gaining virtue because it is done. New methods are met with disfavor and the past---without regard to its pertinency or relationship to the present or to the future--is given a prestige all out of proportion to its value to the existing social order. In a changing society the wizard and the magician meet the critic, and the harmony of a well-balanced society is destroyed. The resulting chaos finds man looking for a better way; seeking the new; elevating youth; upholding reason and demanding evidence; aiming to a character development resting upon intelligence in problem solving rather than upon inhibitions and control.

In a changing society optimism tends to prevail and the pragmatist comes into his own. The prevailing urge is to find the better way and let neither class, race, nor tradition act as barriers in the search. Changing times

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seem all out of joint and the crises they invoke offer golden opportunities to the dictator and the compulsory leader. The different parts of culture moving at varied rates of speed, lagging here while speeding ahead there, force man to stop his daydreaming and look to the state of his milieu. Man is forced to awake to the weakened utility of the laws of the "Medes and the Persians" in a changing society, and "girding his loins" he must rebuild his attitudes and methods in harmony with the new that has grown out of the old.¹ This change in himself man makes in directions that seem to him to promise a fuller and a richer life. The vital need of man in a changing society seems to be the organization of a scale of values, by means of which he may make adaptations in his adjustments that will be constructive and of lasting worth.

In any survey of the outstanding evidences of the current world-wide social maladjustment, selfishness, hatred, and dishonesty loom. They are peaks of Everest in a mountain range of indeterminable length and breadth, towering over the traditional virtues of unselfishness, love, and truth. That there are peaks of outstanding anti-social character other than these three which are disrupting our social order and fostering the chaos that accompanies

1. William Fielding Ogburn, "Stationary and Changing Societies," The American Journal of Sociology, XLII (July, 1936), pp. 16-31.

seem all out of joint and the crises they involve offer golden opportunities to the dictator and the compulsory leader. The different parts of culture moving at varied rates of speed, lagging here while speeding there, force man to stop his daydreaming and look to the state of his milieu. Man is forced to aware to the weakened utility of the laws of the "Medes and the Persians" in a changing society, and "guiding his joints" he must rebuild his attitudes and methods in harmony with the new that has grown out of the old. This change in himself man makes in directions that seem to him to promise a richer and a richer life. The vital need of man in a changing society seems to be the organization of a scale of values, by means of which he may make adaptations in his adjustments that will be constructive and of lasting worth.

In any survey of the outstanding evidences of the current world-wide social maladjustment, selfishness, hatred, and dishonesty loom. They are peaks of interest in a mountain range of indeterminate length and breadth, towering over the traditional virtues of unselfishness, love, and truth. That there are peaks of outstanding social character other than these three which are disrupting our social order and fostering the chaos that accompanies

change, the writer realizes. For the purpose of starting an attack upon the forces that seem to nourish maladjustments and ferment discontents in present-day living together, these three antisocial attitudes have been taken as vantage points and an attempt is to be made to present them as conquerable to a degree in the citizen of tomorrow. That parents and child guides, willing to accept the challenge destructive forces present, may find suggestive help in this study is the intent of the presentation. That the surface of the problem of striving to decrease the demoralization wrought in character by these three salient antisocial attitudes reveal but a scratch, thru the application of any of the suggestions that form the body of this presentation, is a Utopian hope. The writer in all humility looks for no more from the reader of these gropings than a newly aroused interest concerning this whole problem of a more stabilized social foundation for the child who is to become the citizen.

The meaning of life is found in the lives of those who have given their lives to a cause, a sacrifice, or an ideal. The following quotation sums up the very thought that is found at the root of a life that has achieved the summaries of a true and a false selfishness--

"The gifts that life has given us are truly precious. He who wants to enjoy them, and strives

L. H. W. Hale, The Little Book of the Little, "Fairy Land".

change, the writer realized. For the purpose of starting an attack upon the forces that seem to hinder adjustment, mental and farward discontents in present-day living together, these three anti-social attitudes have been taken as starting points and an attempt is to be made to present them as contributing to a degree in the situation of tomorrow. That parents and child reared, willing to accept the challenges destructive forces present, may find suggestive help in this study is the intent of the presentation. That the surface of the problem of striving to decrease the demoralization wrought in character by these three salient anti-social attitudes reveal not a scratch, then the application of any of the suggestions that form the body of this presentation, is a Utopian hope. The writer in all humility looks for no more from the reader of these proposals than a newly aroused interest concerning this whole problem of a more stabilized social foundation for the child who is to become the citizen.

Section I

SELFISHNESS, DEFINED AND ANALYZED

In striving to define abstractions one is met with the fact that there are as many definitions for a given abstraction as there are those open to conceive that abstraction.¹ Selfishness is not wholly antisocial. There is a section of selfishness that acts as a protection and a servant in the life of a human being. To determine the line of demarcation between a virtuous selfishness and a selfishness that takes all and gives nothing is beyond the field of generalization. Each man must determine for himself the boundaries of these two phases of selfishness. One can offer a measuring rod that may help him in this determining and if his decision is honestly reached after the application of this measure you may look for him among the constructive forces of his times.

The measuring rod is found in the lives of those who have given their lives to a cause, a sacrifice, or an ideal. The following quotation sums up the germ thought that is found at the root of a life that has measured the boundaries of a true and a false selfishness:--

. . . . The gifts that life has given us are truly precious. He who wants to enjoy them, and strives

1. H. R. Huse, The Illiteracy of the Literate, "Fairy land".

Section I

SELFISHNESS, BENEVOLENCE AND ALTRUISM

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The measuring rod is found in the lives of those who have given their lives to a cause, a sacrifice, or an ideal. The following quotation sums up the germ thought that is found at the root of a life that has measured the boundaries of a true and a false selfishness:--

... The gifts that life has given us are truly precious, so who wants to enjoy them, and strives

to enjoy them, and frets from morning to night to enjoy them, does not enjoy them at all. He burns them up and consumes them rapidly. But he who forgets them, and forgets himself, and gives himself entirely and devotedly to something or somebody, receives a thousand times more than he gives and at the end of his life the gifts nature has bestowed upon him are still flourishing in him, like May roses. 1

There is a "work-bench" philosophy epitomized in these words akin to the words of Jesus. There is a "pig-trough" philosophy of life that says, "My way regardless of consequences," and taking these two as the height and the depth of the realm of selfishness let the choice be our own as to the predominant type that shall rule our lives. 2 From the Jungle Book we recall,

For the strength of the pack is the wolf,
And the strength of the wolf is the pack. 3

If one substitutes "man" for "wolf" and "society" for "pack" one may more forcefully recognize the interdependence of man and society. One may realize more clearly man's obligation to give of his best to the society which he expects to sustain in him feelings of security and stability. 4 When we are willing to face the innateness of

1. Ignazio Silone, Bread and Wine, p. 13.

2. Thomas Nixon Carver, The Religion Worth Having, pp. 36-37.

3. Rudyard Kipling, The Jungle Book.

4. Thomas Nixon Carver, op. cit.

selfishness in every human being and recognize that it rears a dragon head very early in life; when, as Lippman says, we face the fact that "each one, in a certain measure, is born good, mediocre, or bad," then we may take heart from his conclusion that, "Like intelligence, moral sense can be developed by education, discipline,¹ and will power."

The moral sense of an obligation to eradicate from one's character the stains of indifference, greed, ruthlessness, and the disregard of the welfare and satisfaction of the group that go to form society is a primary sense to awaken. The mentor of a child's early years may do a lasting and a revolutionary work in arousing and developing this salient moral sense. To those who strive to rear children who will be grounded in the recognition of the value in following the way that leads to "the greatest good for the greatest number," selfishness, in its direst aspect, will be a fruitful point of attack.

Conceding that every child is innately selfish and that his first thoughts are of and about himself; that his own wants are paramount and that he knows only the need of food, warmth and an immediate response to his demands, a parent starts at scratch in the race between

1. Alexis Carrel, Man the Unknown, p. 199.

the development of personality traits that tend to the better or the worse in the adult life ahead of that infant. To glance back at the roots of selfishness that mortal man has battled with since the days of his first regret explains much of our present social unrest and gives both encouragement and hope for the coming of a better way of social living in the days to come.

The newcomer to the social arena of today starts as did the baby in the cave. He is foreign to the manners and customs of his new environment. The newcomer of today is far in advance of his cave cousin, however. He finds more avenues of assistance to help him on toward a speedy adjustment to the whirl of life he is to be a part of when his day comes to think and to act. That those hands should so often be unfitted for an intelligent leading of the coming man is a fact education has been striving to meet in the past ten years. The impetus gained by the¹ movement directed to adult education has been one of the amazing revelations of our current history of education. That the child of tomorrow will enjoy a more intelligent guidance toward the ways and means of a better living together is one verity we may count upon.

1. Researches in Parent Education, 1 and 2, 1932 and 1933, Vol. VI and Vol. VIII, Iowa Child Welfare Publications.

To hope to eliminate selfishness entirely would be futile. The world has been built upon and about a doctrine of the importance of the self. The world demands a certain respect for the dictates of selfishness. Man has built this social order with the glorification and the exemplification of himself in mind. It is because he has begun to glimpse the value and the beauty in a world that recognizes the need of visions as well as practicalities that his present unrest has come about. Man has travelled far from the type of selfishness that characterized his cave days.

The cultural and social climb that unrolls before one who delves back into man's cultural and social beginnings reveals a continued weakening in the strands of selfishness. In a backward glance to the early gropings of man towards a concept of brotherly love and community coöperation, one sees the gradually waning force exerted by the thelemite---the man who does as he pleases, when and how he pleases. In the beginnings of man's struggle to emerge from the chains of the mandates, laws, and customs of the tribe or clan, this selfishness---this idea of "my way because I wish it to be thus and so"--began to show its fangs.¹ Held down by fear, leashed by an ignorant loyalty,

1. Cecil North, Social Problems and Social Planning, Ch. I-II.

controlled by the power of wizardry, magic, and might, subdued by a scarcity of needs and desires, early man knew not the power of that hidden selfishness within his being. As life took on the complications of a fuller living, as the medicine man and the conjurer were found to be fallible and powerless to prevent the ravages and savageries of an unbribable nature that slew its "tens of thousands" in spite of incantations and magic spells or charms, man began to question. Man began to find his way the lucrative way. He began to obtain the longed-for satisfactions and possessions that had been hitherto the allotted right of those who ruled.

Selfishness now proceeded to run rampant and so came days of gods and demigods, of autocrats and Caesars, of dictators and of capitalists until the day dawned when man began to view critically his tribal loyalties, his fealty to a wiser and a more efficient being than himself, his own made mores and social exactions. He then advanced to a day of "giving every man an equal chance in the race," of being a willing laboratory for the economic theories of the leaders as they rose and fell. The "why" of the failure of much of this experimental groping to a better way of living is easy for us to see, for we are seeing in retrospect. They, these waves of altruistic and unselfish cultural advancement, all "left out a group large enough

to put through revolutions through disgruntlement."¹ Those who think deeply upon humanity's present trend feel there are signs of a return² to the philosophy of the thelemite. The "do as I please, when and how I please" attitude is not hard to observe in the conduct and practices of our people. Indeed there are those who say that attitude is characteristic of young America today.³

Thru the conduct of the youth of today the adult may see a reflection of himself. Is the child of today predominantly selfish? Does the youth of today concentrate on gaining his own way regardless of consequences? Does he take every opportunity to assert his so-called rights, to demand a place in the sun he has not earned? How enthusiastic is youth about the doctrine "of sharing"? Are parental sacrifice and deprivation taken for granted by youth in these days of maladjustment? Does the youth of today regard a "Home for the Aged" as a fitting and logical resting place for parents who have lived beyond their time of usefulness? Is he restless unless continually stimulated

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1. H. G. Wells, The Croquet Player, pp. 75-93.
 2. Leon C. Marshall and Rachel M. Getz, Curriculum Making in the Social Studies, Ch. III-IV.
 3. Ramona Barth, "Editorial," Young People's Religious Union News, January, 1937.

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1. H. G. Wells, The Croquet Player, pp. 78-82.
 2. Leon C. Marshall and Rachael M. Getz, Curriculum Making in the Social Studies, Ch. III-IV.
 3. Remona Barth, "Editorial," Young People's Religious Union News, January, 1937.

by new excitements, new diversions, new thrills? Has he an extreme avidity for luxuries, possessions, advantages, privileges, and for personal gratification without regard to who pays the cost or who misses out in the round of demands and exactions? If the answers to any or all these queries are affirmative, then the adult world can but look to its own house, for the youth mirrors the existing social order that surrounds him. Parents and child guides might well ponder where the swing from the rod and the days of patriarchal rigidity has carried us. Have we, in our efforts to avoid inoculation and indoctrination, overlooked the danger that lurks in a freedom, unearned and misunderstood? Are the real motives back of our own steps in training our children for life more tinctured with selfishness than we realize? Are we ourselves grown-up in our emotional aspects, and do we know where we are planning to lead youth and how we may best direct their first steps toward an integrated and joyful living?

Floyd Dell, asked to depict the kind of world he would form for man to live in were he a dictator, concluded his Utopia as follows:

If this dictatorship could be brought into effect, the chain of bad bringing up would be

1. William Healy and Augusta F. Bronner, Reconstructing Behavior in Youth, Ch. I.

miraculously broken. It is not important that we never make mistakes. We make many and yet have the child grow up quite successfully. It might be important, however, to realize the respects in which we are carrying on a bad tradition. One of the things we can do to reach this realization is to question our own motives in our habitual parental behavior. Often our real motives may be more selfish than we realize. We admit the possibility of our being mistaken even with the best intentions. 1

If we can recognize that we live in a world, "Not as we would like it to be, but as it is," we can then expend our energies in bringing up children for a world that exists here and now, for a world that takes its color from the characters of the men and women that form its social pattern. Selfishness can be intelligently understood and controlled. The time to prepare for this mastery of a characteristic that can speedily turn from self-preservation to greed, from legitimate acquisition to monopoly, from the "pursuit of happiness" to the pursuit of personal gratification, is in the early days of childhood. We shall endeavor to point out certain ways and means that may help in the establishing of the constructive concept of selfishness in the third part of this study.

In our outline of possible aids to parents in their attempts to establish the legitimate degree to which

1. Floyd Dell, Children and the Machine Age, Child Welfare Bulletin, No. 35, State University, Iowa, 1934.

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selfishness may play a constructive part in the social integration of their children, we hold to the estimate of selfishness herein.

The selfish individual is one who does not see that his individuality requires that of others. He desires individuality, but can recognize only one individual, namely, himself. He is lacking in understanding of his own nature, and his actions reflect his ignorance. In this sense, every individual is more or less selfish, for the experience or intention of no individual extends to all others. It is a matter of degree. Antisocial activity is destructive in character. The man, for example, who seeks to dominate others is performing a social act, for his acts are directed at his fellow men. Yet in dominating them he is reducing them toward the level of the food he eats. His domination destroys the social relationship between him and them, for social relationship is reciprocal in character. The more domination approaches the type of desire for nutrition, the less social it becomes. The extreme is the pure relationship of means and end, where all sociality has disappeared. 1

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herent in consideration and cooperation.

Human analysis has not yet been penetrative
enough to discover the turning point, where hatred starts
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1. Otis H. Lee, Philosophical Essays for Alfred North Whitehead, pp. 233-234.

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Section II

HATRED, DEFINED AND ANALYZED

As the examination of selfishness revealed a shield of good and evil, so, too, does an analysis of hatred disclose the better and the worse. Robert Hillyer, in A Letter to My Son calls hatred blind. He says,

Take up your sword to guard that quiet gate
Against blind hatred in a world of hate. ¹

A view of the temper of the world of today reveals the justification for Mr. Hillyer's "world of hate". Man is seen blindly striking out against the forces of Christian love and unselfishness. Persuaded by alternatives that lead to the furtherance of antisocial attitudes, man is shutting his eyes to the beauty and the satisfaction inherent in consideration and cooperation.

Human analysis has not yet been penetrative enough to discover the turning point, where hatred starts its course towards ruthlessness and injustice. That this inversion is rooted in the feeling "that each act of experience is a central activity, claiming all things as its own" is as near an approach to hatred causation as we have yet unveiled. ²

1. Robert Hillyer, "A Letter to My Son," Atlantic Monthly, CLIX (March, 1937), p. 327.

2. Alfred North Whitehead, Adventures of Ideas, pp. 372-376.

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1. Robert Hilger, "A Letter to My Son," Asiatic Monthly, CLIX (March, 1937), p. 337.
2. Alfred North Whitehead, Advances of Ideas, pp. 372-373.

A hatred of selfishness, dishonesty, and the meannesses and criminalities of an unbridled and undisciplined social order, is not a "blind hate." A hatred of all that seems to hinder or to interfere with personal desires for power, ascendancy, supremacy, and self-exploitation, is a "blind hate" and has brought into being "a world of hate." This aspect of hatred feeds upon ignorance and breeds prejudice and intolerance. Hatred, in its virulent form is a contagion that wipes out reason, truth, and justice.

Certain aggressive traits that make for "blind hate," misrepresenting facts, mistreating animals, taking property that belongs to another, attacking others, breaking objects, refusing to share with others and willfully and maliciously ignoring the rights and respects of others, develop at a very early age. All of these tendencies are closely associated with juvenile delinquency and unsatisfactory social and emotional adjustments. Hatred is not a concept, only to be conceived by the adult mind. Hatred springs from pain.¹ That a child experiences pain very early in life has been evidenced beyond dispute. That this pain is frequently caused by a frustration of personal

1. John Locke, Human Understanding, pp. 161-162.

satisfactions and exactions every parent well recognizes.¹
 One cannot begin too early to help the child to build up
 a knowledge and a means of understanding that will act as
 a "sword" against the spread of hate.

Give thought to "Carl's style of life:"

'For me the most important thing in the world is
 to get my lessons. I like doing them well because
 my teacher gives me first place when they are good.
 I wish we didn't have to play foolish games, but
 since the teacher wants it, I shall do the best I
 can to please her. It is important that I under-
 stand just how she is feeling and just what she
 wants me to do, so I watch her carefully. The chil-
 dren are all right except when they interfere with
 me and my work. I do not know exactly what to do
 about it, but if I try I can take care of myself
 and I can push and punch to get them out of my way.'²

"I can push and punch." Carl was six years old
 when he admitted this philosophy of behavior performance.
 Parents may substitute themselves in the place of Carl's
 teacher and derive constructive enlightenment as to the
 workings of a six year old's mind along the lines of
 social adjustment. (The study from which this bit of rev-
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1. Arnold Gesell, Infant Behavior, pp. 292-299.

2. Alberta Munkres, Personality Studies of Six Year Olds,
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Give thought to "Carl's story of life:"

"For me the most important thing in the world is to eat my lessons. I like doing them well because my teacher gives me first place when they are good. I wish we didn't have to play foolish games, but since the teacher wants it, I shall do the best I can to please her. It is important that I understand just how she is feeling and just what she wants me to do, so I watch her carefully. The children are all right except when they interfere with me and my work. I do not know exactly what to do about it, but if I try I can take care of myself and I can push and push to get them out of my way."

"I can push and punch." Carl was six years old when he admitted this philosophy of behavior performance. Parents may substitute themselves in the place of Carl's teacher and derive constructive enlightenment as to the workings of a six year old's mind along the lines of social adjustment. (The study from which this bit of revelation has been quoted will be found most helpful by those concerned with training the social attitudes of children.)

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"The children are all right except when they interfere with me and my work." This concession and exception sum up the blindness of selfishness and hatred that permeate the races and peoples of many lands today. This child, of six, speaks the language of his day and age. His frankness, revealed thru tests and actual conduct procedures, should tell much to parents striving to encourage, in their young, habits of unselfishness, love, and honesty.

As a weapon against the forces of hatred, Mr. Hillyer suggests that his son "Take up the sword." Long ago, Plato said, "The creation of the world is the victory of persuasion over force." Alfred North Whitehead tells us

that the worth of men consists in their liability to persuasion. They can be persuaded by the disclosure of alternatives, the better or the worse.

The intercourse between individuals and social groups takes one of two forms, force or persuasion. 2

In the doctrine of force lies the destruction of all that is high in man's cultural growth; in the doctrine of persuasion lie the salvation and the preservation of the best that man has achieved, morally, ethically, religiously, and socially. The poet presents a sword to a lad starting forth to battle the evils of hatred. There is a persuasiveness about a poet's sword that links the thought of Plato,

1. Robert Hillyer, op. Cit.

2. Whitehead, op. cit., p. 372.

of Whitehead, and of Hillyer and offers us a tangible means of preventing a jungle growth of hatred in that boy and girl we aim to equip for life's "trials and tribulations."

"The progressive societies are those which most decisively have trusted themselves to the way of persuasion." ¹ Family affections have ever played a vital part in the promoting of persuasion, as a valuable factor in human relationships. That this factor of persuasion should be of such a character as to lead to a choice of the better rather than the worse has ever been the aim and hope of all intelligent child guidance, both in the home and in the field of academic and social education. The method outlined in this study is based upon the efficacy of persuasion, when used by those who have striven to learn true values and to recognize false gods, bearing gifts from the Greeks.

As man examines hatred, hatred weakens and fades. Scrutiny and analysis are the swords that hatred dreads. A method of attack of its nature embodies thought and system. That a method should prove to be impractical and ineffectual is not disheartening. The new has ever been built upon the best of the old. History is the record of the tried and in many great defeats the greatest victories have been

1. Ibid, pp. 105-109.

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 born. Hate can be a power for good only when it ceases to be a "blind hate" and is directed against the trends and traits that hinder man from reaching the "peace that passeth understanding."

Truth stands in a light of such power and magnitude that any deviation from her dictates bears but one mark, the mark of falsehood.

There is no man who will bargain to sell his life, say at the end of a year, for a million or ten millions of gold in hand, or for any temporary pleasures, or for any rank, or of prince or peer; but many a man does not hesitate to lay down his life for the sake of a truth. 1

It is in the simplicity of truth that man finds the pitfalls that lead to dishonesty. Indeed, Emerson well expressed the thought that the truth is too simple for us to fathom when he said,

If the Deity should lay bare to the eyes of man the secret system of nature, the causes by which all the astronomical results are affected, and they finding no magic, no mystic numbers, no fatalists, but the greatest simplicity, I am persuaded they would not be able to suppress a feeling of mortification, and would exclaim, with disappointment, 'Is that all?' 2

How many times have we found ourselves exclaiming "Is that all?" when the truth of a situation was finally

1. Odell Shepard, Pedlar's Progress, p. 522.

"He (Bronson Alcott) had walked a weary way. Now he was going home, with his amulets and garnets and pearls unsullied and unsold."

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J. Osell Shapard, Pediatric Progress, p. 523.
"He (Bronson Alcott) had taken a weary way. Now
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Section III

DISHONESTY, DEFINED AND ANALYZED

Unlike selfishness and hatred, there is no bright lining to dishonesty. Truth stands in a light of such power and magnitude that any deviation from her dictates bears but one mark, the mark of falsehood.

There is no man who will bargain to sell his life, say at the end of a year, for a million or ten millions of gold in hand, or for any temporary pleasures, or for any rank, as of prince or peer; but many a man does not hesitate to lay down his life for the sake of a truth. 1

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How many times have we found ourselves exclaiming "Is that all?" when the truth of a situation was finally

1. Ralph Waldo Emerson, "Essay on Character," Complete Works, p. 96.

2. Ibid., p. 109.

bared. The confidence we are prone to place in our convictions gives way as quicksands, when we stop to examine the process by which we gained those convictions. So many times has the truth lain all entangled with deceit and dishonesty that "the voice of the herd" has sounded our convictions and we have trusted and not proven. "The result is that most of our so-called reasoning consists in finding arguments for going on believing as we already do."¹ Rationalization may postpone the revelation of truth but it makes no change in that truth. Vilfredo Pareto, an Italian sociologist, devotes hundreds of pages to an endeavor to reduce sociology to "real" reasons.² The need of testing an idea that is ancient and widely accepted is recognized today as a most important need, if truth is to stand out in simplicity and actuality. Most of us are appalled when asked our authority for our convictions and our opinions. The conclusions concerning child education of Pestalozzi, Froebel, Alcott, Montessori, and Mann are today being subjected to the scalpel of testing and their kinship to truth leads one to ask, as did Dean Inge of

1. James Harvey Robinson, "Various Kinds of Thinking," The Mind in the Making.

2. Vilfredo Pareto, Mind and Society.

Emerson, "How did" they "know and how did" they "obtain
this information?"¹

Plato, recognizing the improbability of the existence of his ideal state, said it didn't much matter whether it was ever realized upon earth or not. He implied that if our ideas and ideals were of "gold" the resulting stereotype would be of a character akin to the "type laid up in heaven."² Many parents and educators feel that the adherents of truth must take over the zealousness and indefatigability of the propagandist and present actualities as they have found them.

Truth is so much a matter of personal viewpoint and individual interpretation that its secrets are revealed in accordance with an explorer's capacity for understanding. There are those who are blind to our truth. We cannot always see our neighbor's truth. Yet, there is an absoluteness in all truth that men of principle recognize and respect. There is a normal hold on truth, which is the rightful heritage of every child. "If an individual gets thru the formative years with a normal hold on veracity . . . he never becomes a pathological liar."³

1. William Ralph Inge, "The Idea of Progress," Outspoken Essays, Second Series.

2. Ibid.

3. William Healy, "Introduction," Pathological Lying, Accusation and Swindling.

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J. William Ralph Inge, "The Idea of Progress," Outspoken Essays, Second Series.

S. Todd.

J. William Healy, "Introduction," Psychological Writings, Association and Publishing.

A divergence from the truth develops when "Experience, accompanied by deep emotional contexts, seems to exact punishment unless the truth is secreted in deception."¹ Confused behavior patterns, phantasy tinged with fact, emotional stress, an unbridled love of admiration, a feeling that lying is a small offense, a feeble apperception as to how others may feel about lying, the use of lying as a form of "vicarious delinquency," all these are sources that swell the river of dishonesty. All these habit traits muddy the waters of truth and have their beginnings in the early days of a child's social orientation.

"The young develop human and personal traits thru inter-action with the personalities of the individuals² about." Faced with this truth parents are obligated to an adherence to facts in their dealings with the young, whose characters they wish to persuade into ways of truthfulness. "The plasticity of childhood makes possible a considerable degree of social control. The price for planning a change³ of culture is a demand for the control of individuals." The price of honesty in all dealings, in all teachings, in all propoundings, is beyond the human purse. The attempt

1. Ibid, pp. 273-275.

2. Robert M. Bear, The Social Functions of Education, p. 102.

3. Ibid, p. 348.

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 as to how others may feel about lying, the use of lying as
 a form of "vicious delinquency," all these are sources
 that swell the river of dishonesty. All these habits
 muddy the waters of truth and have their beginnings in the
 early days of a child's social orientation.

"The young develop human and personal traits
 from interaction with the personalities of the individuals
 about." Faced with this truth parents are obligated to an
 adherence to facts in their dealings with the young, whose
 characters they wish to persuade into ways of truthfulness.
 "The plasticity of childhood makes possible a considerable
 degree of social control. The price for planning a change
 of culture is a demand for the control of individuals."
 The price of honesty in all dealings, in all teachings, in
 all propounding, is beyond the human purse. The attempt

1. Ibid., pp. 273-275.

2. Robert M. Bear, The Social Functions of Education,
 p. 102.

3. Ibid., p. 248.

to pay this price is seen in every action that endeavors to uncover or to present truth. Parents are often startled at the ease and facility with which youngsters distort facts and retail falsehoods. Parents who have earnestly tried to represent the truth as they have seen it, are puzzled as to the "how" and the "why" of their child's lying. Gesell claims,

. the development of personality make-up is infinitely more complicated and baffling than the development of intelligence. The personality is so dynamic, so impressionable to stimuli beyond its control, that its structure and its overt actions reflect at every turn the influence of its social environment. ¹

Truth is a salient part of an adjusted personality development and because it is inherently simple, a child is easily led to deviate into paths that promise more adventure, excitement and imaginative scope. Truth rarely causes the dramatic pyrotechnical outbursts on the part of parent or teacher that dishonesty is prone to invite. Dishonesty makes an event take on all the color and flavor that truth would reveal to be pallid and unsavory.

A pioneer and monumental study most pertinent to a civic slant on preschool training has been made at Columbia University by Hartshorne and May.² They employed

1. Arnold Gesell, Mental Growth of the Preschool Child, p. 285.

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thirty-seven tests of actual conduct procedures and practices of several hundred school children. Their aim was to seek a means of measurement whereby they might form judgments as to the presumable importance in moral character of honesty, helpfulness or coöperation, inhibition, or self-control, and persistence. Four of their findings are significant to the present study.

1. The moral knowledge of the child, his ability to discriminate between right and wrong, truth and dishonesty, was more like his parents than his teacher's, club leader's, or Sunday school teacher's. The influence of his teacher, his club leader, his Sunday school teacher was just above zero. The influence of the mother was greater than that of the father.

2. A second significant finding concerned the relation of moral knowledge to moral conduct. Is a person who knows what is right and true more likely to do what is right and true than one who doesn't? Under the conditions of modern, current community life it seemed necessary for these researchers to answer this question in the negative. They report that there is "little evidence to support the contention that our moral training is an effective conduct control." They present actual results thru tests and measurements to back up their indictment of much of our modern teaching

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of moral ideas and ideals. It was found that if you take a hundred children that have been found to be honest eighteen times out of twenty-three chances and ask them if it is right to cheat in an examination when other children are cheating, some of them will say "yes," and some of the, "no." If you take a hundred children, labelled "dishonest," because they have been consistently dishonest in the tests that were given to the aforesaid honest children, their answers do not differ materially from the answers given by the so-called honest group. The implication in these results does not lead us to stop teaching moral ideas and ideals but, rather, leads us to a search for ways of embodying ideals in actual conduct. It is the disembodied character of these ideas and ideals that renders them worse than useless because they represent the workings of disintegrated personalities.¹

3. The third and most disconcerting conclusion of these studies is that "moral character education," as now taking place in the typical American community is almost entirely a "hit-and-miss" affair. Where agencies try definitely to achieve certain objectives

1. Ibid.

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the results seem to be in opposition to these objectives. Inconsistency of conduct, rather than consistency seems to be typical. Children are not wholly honest or dishonest, as we were prone to think, but, may be honest in spelling at ten a.m. and dishonest in arithmetic fifteen minutes later.

4. The fourth conclusion gives a clue to certain aims and embodiments that should form part of an intelligent plan to present moral ideas in terms of actual social relationships. Where any consistency of moral conduct was found it was chiefly discovered to be a function of group relationships. Evidently the conduct of children was influenced most by close friends and associates. Especially was this influence evidenced where there was some degree of vitality and adhesiveness in these friendships and group relationships. It was under these conditions that the largest likelihood of integration and consistency of character was found. The unit of character education that carries over into actual practice is thus seen to be the group, that particular group in which the individual lives most vitally and significantly. That group is the home.¹

1. Hedley S. Dimock, The Modern Child and Religion, Iowa Bulletin, No. 32, 1934, pp. 9-11.

The conclusion that we are led to face, if we accord the Hartshorne and May findings the respect their scientific studies warrant, is that we must make our homes the scene of an organized method of moral training that will tend to increase moral consistency between knowledge and practice. The three antisocial attitudes that have been defined and analyzed herein, selfishness, hatred, and dishonesty, will be attacked upon the basis of group relationships in the home. In the plan for bringing into actual performance the moral concepts and ideals of unselfishness, love, and truth, the writer's aim is to present methods and procedures which are practical and possible of achievement. The plan will be liable to wide and elastic interpretation and no claim of infallibility or universal success is attached to its formulation. Before proceeding to a consideration of methods and practices, however, the writer feels it might be well to examine certain powerful deterrents, that have been potent in checking the three antisocial attitudes under scrutiny. These agencies for the promotion of social conduct and moral action that seem indisputably efficacious in checking selfishness, hatred, and dishonesty are the home, the church, and the school. These we will briefly survey in the next section of this study.

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PART TWO

DETERRENTS POWERFUL IN CHECKING SELFISHNESS, HATRED,
AND DISHONESTY

Section I

THE HOME, INFLUENCE AS A DETERRENT IN CHECKING THE GROWTH
OF SELFISHNESS, HATRED, AND DISHONESTY

Twenty years ago child training experts were intent upon discovering ways and means of rendering the child efficient as a personality. The important gift to childhood they earnestly sought to find was a method that would render the child capable of making the right responses to personal experiences. They formulated a terminology of complexes, fixations, phobias, controls, inhibitions, and behaviorisms. They organized methods of arriving at quotients that aimed at establishing a tangible estimate of a child's intelligence, physical fitness, powers of retention, personality, vocational bent, creative possibilities, and general aptitudes. Many bewildered parents, during these years of taking the child apart, have wondered how they themselves fared so well under a régime of mother insight, based on love, patience, experience, common sense, and faith.

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DETERMINANTS POWERFUL IN CREATING INTELLIGENCE, TRAINING,
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Ten years ago, while the concentration of the
child experts was still directed towards the physical,

personal, and academic needs and necessities of the child, another aspect of the child began to loom. The child began to be considered as fundamentally part of a group. He came to be weighed in the light of his status as a part of society, as a determining factor in the future character of that society.

During the past five years many of these scientific investigators of the child have been leaving the clinic and the text and investigating the home. Something was still out of alignment in their picture of the child when the tests, measurements, charts, prescriptions, projects, and methods, were applied and the results weighed. The child still failed to measure up to the promise of his rating. He was frequently found to be antisocial and maladjusted in his face-to-face relationships.

Looking at the home objectively, these researchers began to recognize that if the home was measured by the personal advantages of the parents who maintained it the cost of this maintenance was not in proportion to the return rendered. The parents were faced with a type of youth that seemed to have sprung "full grown from the brow of Jove."

Since the task of guiding such a youth proved beyond the understanding of many parents, they tended to ¹ "relinquish the whole care of their children to others."

1. Mary Everett, "Maybe Parents Know Something," Forum & Century, XCVII (May, 1937), pp. 289-293.

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They, in their desire to help these youngsters who just didn't react to the ways and means of training and discipline that had worked in their own development, became "over-credulous and over-zealous."¹ Parents tended to forget that "research findings are not omniscient and final." Indeed child psychologists, welfare specialists, nursery school advocates, health nurses, teachers, administrators, Y.W.C.A. workers, and scout leaders have made no claim to this omniscience and welcome the coöperation of the parent in their diligence for the welfare of the child.

In the disputed realm of behavior and morals will and purpose, the best judgments of science are admittedly hardly more than guesses. . . . Parents must get used to the idea that they possess some claims to knowledge--to a certain wisdom rooted in varied experiences, which they must use to check the sometimes ebullient conclusions of experts. They should again undertake the difficult, at times disheartening task of rearing and training their own children. Parents to do this will have to acquire more perseverance and backbone than their present wholesale surrender would indicate that they possess. . . . Citizens are terrifyingly gullible--even about their own children. 2

One of the first questions child experts have presented in relation to the child in the home is, "How can children be trained in the home in terms that will make for happiness and usefulness?"

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Happiness enwraps a home, not as a gift but rather as the product of a group achievement. It is not an accident, nor is it a natural by-product that follows the formation of a home. "An automobile wrecking truck carries in large letters the legend--'Accidents do not happen, they are caused.' Domestic happiness is caused by skill and industry, by patience and justice, by simple living¹ and by good comradeship in the pursuit of fine interests."

Usefulness is the product of a group achievement, too. A child is likely to fit into the scheme of life with that degree of comfort and satisfaction that the home has designed for him.² A child trained in a home where the flavor of the adult emotional strivings is seasoned by an earnest endeavor to establish a home of happiness and usefulness has an armor to withstand "the traffic jams of life."³

With happiness and usefulness established as group achievements, the parental responsibility is the salient responsibility in determining "the terms that will make for the child's future happiness and usefulness." It

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is the parents that are willing to pay the cost of such a responsibility that can best answer this first query of the child experts.

In the questions that have arisen in the minds of educators, as they analyzed the apparent needs of childhood that the home was best conditioned to satisfy, they have interpreted the home as constituting human beings. This view of the home discards the material aspects of the "big house" as contrasted to the "little house" and concentrates upon values that are more cultural and more spiritual. Thus the questions parents may be asked to answer cannot be answered in terms of dollars and cents, in terms of advantages and disadvantages, in terms of rules and regulations. The questions exact answers in terms of parental authority, responsibility and maturity.

The dangerous implications in the word "authority" lead to the second question that might well be presented, in the relationship of the child to the home. "Does the true source of authority in the home rest upon chronological age, upon the inheritance of maturity, or is it the outgrowth of a personal relationship, or the result of greater skill, knowledge and intelligence in the ways and means of child education?" When a parent has the qualifications "of greater skill, knowledge and intelligence" his authority is legitimate.

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Authority, based only upon a personal relationship is prone to be exerted for the edification of the person exerting it. By its nature authority restricts; it implies a director and one to be directed. In the days of "Meddlesome Mattie,"¹ a child was regarded as a well-behaved member of a family when his or her behavior pattern approached the pattern decided upon as ideal, by adults, from an adult point of view. Yet, "conventional behavior, as marked out by an adult mind, is frequently an impossible achievement for a child to attain."² Indeed, "Children's notions of what constitutes good behavior in themselves may differ from the adult's."³

The next question pertains to the problem of child discipline in the home. Discipline no longer plays a dominant part in school child training. The school is consecrated to definite learnings. The school time is all too short for acquiring information considered important for group attainment. It is hardly long enough for the acquisition of certain desirable skills. In fact, the school is primarily a group activity and the unfairness of taking

1. "Meddlesome Mattie," selection from MacGuffey's Readers, pp. 21-24.

2. E. R. Groves, op. cit., pp. 572-573.

3. Lovisa C. Wagoner, The Development of Learning in Young Children, Ch. I.

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Learning is a continuous process from birth to death. Learning to function in a social manner, a child is bound to frequently fail to fit the frame. The preschool child finds in the home his first lessons in correct social attitudes and behaviors. Parents may not always know exactly and correctly the form a child's reactions should take. Has any one ever known? Individuals are as variable as they are numerous. The "trial and error" methods of child training characterized by professions, practices, experiments, and discoveries as developed and promulgated by Comenius, Pestalozzi, Froebel, Montessor, Alcott, Peabody, Mann, and their host of followers, are all elastic and flavored with humility.

Discipline is a basic qualification in training the young child in the home. The form of this discipline, however, is not that of the rod. In a home of happiness and usefulness, directed by an authority based upon skill, knowledge and intelligence, the discipline is based upon the idea that in any problem situation, "the important thing to do is to change the rhythm, which in any case of misdemeanor has become too strong for the child to manage for himself."¹ A child rarely means to be naughty. He is

1. William H. Burnham, The Normal Mind, p. 664.

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out of tune and needs help until his understanding once more matches his situation. A child must do his own growing. Pestalozzi's statement is as pertinent today as in the day of its utterance: "I found that no man in God's wide earth is able to help any other man. Help must come from the bosom alone." A child "must learn to struggle with himself and for himself," in the home if he is to learn to¹ be an integrated part of society.

Many homes are governed by collision rather than than by a planned method of discipline. By collision we mean that many parents wait until trouble comes and then trust to inspiration to settle the antisocial situation, speedily and quietly. A parent who has made it a point to study the findings of those who have made a life work of investigating child responses begins in infancy to build up in the child proper social attitudes. This type of parent recognizes that as virtues develop, vices melt. The child out of step may well be likened to the woman who cared not a whit what people said about her, just so long as they kept talking.

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like disciplinary procedures again. Recently, a diligent parent was confronted with a reaction of this character. An experimentative youngster found a bean he had been playing with had lodged far up in his left nostril. The excited family tried every inducement, from promises to punishment, but he refused to allow anyone to remove the bean. Finally, the father called in a doctor, who sensing the hysteria and the whole uncontrollable situation, turned the search for the bean into a game. As he entered his home, after what he considered a most successful handling of a serious case, his wife called him and said, "You're wanted right away at Randolph's. That boy of theirs thought bean hunting such fun he's put the bean back in his nose." There is need of parents foreseeing a pleasantness in retrospect on the part of the child and guarding against its occurrence as far as possible.

Then comes the question of agreement on the part of parents as to their methods of child training. That there should be uniformity and mutuality in their guidance is essential, if their efforts are to meet with any lasting results.¹ This agreement is one of the four outstanding factors of utility in child training that appear, from

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J. Leta Hollingworth and R. M. Kanin, The Gentle Status of Gifted Children, Pedagogical Seminary, No. 45 (September, 1934), pp. 105-120.

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A most constructive system of parent education is part of the program of the Yale Clinic of Child Development. Parents are here taught to realize that the home environment must offer adequate provision for meeting the child's physical, intellectual, emotional, and spiritual needs. They are taught that "behavior is a symptom" and are directed in ways that are likely to bring them to the causes of a child's deviation from what might be called the "normal pattern."¹ The questions parents are asked to keep in mind are: What need or urge does this deviation satisfy? Will the future consequences of this behavior be unpleasant? Is it really significant or should it be ignored? The main object of this guidance instruction is to lead parents to a consciousness of the dangers that lie hidden in their own emotional reactions to their child. Parents learn that frequently in their relations with their children they are seeking to realize the ambitions and hopes that life failed to fulfill for them. They find it difficult to admit that they are inclined to live out their own longings in the lives of those they care for most.

1. J. B. Russell, "The Relation of Intellectual, Temperamental, and Other Qualities of Success at School," British Journal of Psychology, No. 312 (January, 1934), pp. 245-312.

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There are parents who feel that there is danger of regimentation in present parent education trends. A common-sense attitude towards rules and restraints, towards all proposed methods and manners of child development is the best safeguard against regimentation. The idea of allowing a child complete and unrestricted freedom may be basically correct but today's hand is on the throttle and the engine is no longer allowed to run down hill to disaster, if wisdom and understanding can hold it back.¹

When parents see their own behavior as clearly as they see that of their children, homes will more nearly approach the ideal training center they have every opportunity to become.

We may have seemed far afield from selfishness, hatred, and dishonesty in this survey of the home, yet the fundamental characteristics that are likely to render the home a powerful agency or deterrent in checking these three antisocial attitudes are happiness, usefulness, authority, responsibility, maturity, discipline, agreement, wisdom, and understanding. These factors act powerfully against the breeding of selfishness, hatred and dishonesty. In soil enriched thru the agencies suggested in this section these attitudes find little to feed and fatten upon. Having defined the antisocial attitudes against which we are endeavoring to battle, the most constructive attack

1. Harold H. Anderson, Discipline, pp. 3-4.

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seemed to be one of construction rather than destruction. Hence certain fundamental planks that might well build a firm foundation for a home that could withstand the ravages of selfishness, hatred, and dishonesty have been outlined and submitted.

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Section II

THE CHURCH, INFLUENCE AS A DETERRENT IN CHECKING THE GROWTH OF SELFISHNESS, HATRED, AND DISHONESTY

In the last chapter of the book of Proverbs, King Lemuel outlines the qualities that have, thru the ages, represented the highest ideals in the home. He pays a most eloquent tribute to a woman, who exemplified all that was fine and good in the Hebrew conception of family life.

She is like the merchants' ships; she bringeth her food from afar.

.....
She openeth her mouth with wisdom; and in her tongue is the law of kindness.

So run the fourteenth and the twenty-sixth verses. It was natural for the early Christians to look upon this chapter as an allegorical depiction of the characteristics of Christ's church. These two verses appealed strongly to the hearts and the imaginations of a people keenly alive to the sea and much in need of the comfort in a "law of kindness." They understood all the implications in these two verses and the images they evoked came close to their daily living.¹ It is a question in the lives of many Christians today as to whether or not the church has held her

1. Crawford H. Toy, "The Book of Proverbs," The International Critical Commentary, pp. 542-547.

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place of bringing "her food from afar," opening "her mouth with wisdom," and speaking with "the law of kindness." The Christian of the twentieth century is less inclined to lean upon allegory and tends to demand evidence that measures up to the promises implied in the word "church."

There is no mention of intellectual interests in this picture of "the ideal housewife," as pictured by Lemuel. The comment frequently heard about the church today, "I'd go to church, but I never seem to learn anything by going. The things I have to hear are tiresome, stupid, and boring," could never have come from the lips of those early Christians who sought things ¹ of the spirit rather than of the intellect from their church. The wisdom they sought was that of "common sense, good judgment, and discretion." The instruction they heeded sprang "from a kindly, friendly nature." The administration they felt ² guiding them was "firm, not domineering or harsh."

Since our problem is concerned with preschool children, we may assume that they are close to the mind of those early Christians as regards the church. They have yet to reach the age of demanding things of the intellect from

1. Edward Scribner Ames, The Psychology of Religious Experience, pp. 427, xi.

2. Id., Religion, pp. 324, vi.

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1. Edward S. Ross, *The Psychology of Religion*, Experience, pp. 227, 231.

2. *Id.*, *Religion*, pp. 222, 231.

an emotional and spiritual source. "There are outstanding authorities that hold the young child cannot become religious." ¹ They claim that since the child cannot enter realistically into the religious experiences of adults he cannot be religious. There are those who insist that the child lives in two worlds--one of adult reality and one of "child phantasy." ² To these sincere investigators the church and the child do not synchronize in thought or in comprehension.

In this study the writer accepts the findings of the school that feels that "whenever a child performs an act with integrity he is acting religiously." ³ We take the position that the child becomes religious as soon as he responds whole-heartedly to any objective or goal. ⁴ We agree with those who say that the child begins to become religious as "he begins to search for shared values." ⁵

Coe, while declaring that there is no specific religious instinct, avers that the child develops religion out of "the maturing and organization of several instincts." ⁶

1. K. Koffka, The Growth of the Mind (Trans. by Robert Morris Ogden), Ch. XIX.

2. Ibid.

3. David M. Trout, How the Child Becomes Religious, Iowa Bulletin No. 40, 1934.

4. Harold H. Anderson, School-Home Cooperation, Iowa Bulletin No. 15, 1933.

5. A. Eustace Haydon, The Quest of the Ages, p. 243.

6. George Albert Coe, A Social Theory of Religious Education, p. 361.

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3. David M. Trout, How the Child Becomes Religious, Iowa Bulletin No. 40, 1934.
4. Harold H. Anderson, School-Home Cooperation, Iowa Bulletin No. 10, 1933.
5. A. Gustaf Haydon, The Quest of the Ages, p. 233.
6. George Albert Coe, A Social Theory of Religious Knowledge, p. 261.

This position of Coe more nearly fits the science of today, since the concept of instinct no longer seems to be considered a valuable explanation of our knowledge of the beginnings of organismic behavior. His refusal to admit an inborn hunger for God, a specific religious instinct, has not yet led Coe to deny the whole concept of instinct, but he weakens his conclusions by attributing a child's religious development to other maturing instincts than the specific religious one. Yet Coe endeavors to establish the present unsatisfactory status of the instinct concept.¹

Combining the conclusions above we present the child as needing the training in goal-making behavior, motivated by religious enthusiasm that has long been regarded as the province of the church. We feel the church to be a vital experience in the lives of children and presume to present recent scientific studies that bear witness to this assumption. These accounts may be of interest to a parent who feels a preschool child is too young for church socialization or church motivation.

In recent years there has been evidence of a growing realization, on the part of child educators, as to the important part the church is fitted to occupy in the socialization and integration of children. Clinical studies

1. Ibid., p. 388.

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In recent years there has been evidence of a growing realization, on the part of child educators, as to the important part the church is fitted to occupy in the socialization and integration of children. Clinical studies

of the religious concepts of the child have revealed a deep emotional conditioning. That much of this has sprung up in the child mind from imagination and observation and hence has become clouded with unreality and sometimes fear, has led those scientifically interested in religious training to stress the need of an organized presentation of religion to the child.

There is a mean between the pagan and the Puritan. There is an ideal and there is a goal that is religious and yet is universal and unbiased. This is the ideal and this, the goal which the men and women whose findings form the authority for this section of our study offer to interested parents and teachers.

The church is not disturbed at the interest science is showing in her particular province. The church will become stronger as the basic laws that rule learning become part of her teaching. The church means religion to many men and women. As the church grows in her power to face life in its present reality; as the church endeavors to interpret her teachings in the light of the social exactions of the twentieth century; as the church strives to show truth in all its inherent simplicity; as the church offers an elasticity and an adaptability to the current trends and social problems, she will in her works prove her ascendancy in the realm of the spiritual.

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One hears, from time to time, that the church has lost her grip on man. What grip does the church declare to be of her seeking? The very word is ominous and carries potentialities for argument and escape. "Grip" is a word man himself has used in connection with the church, to aid him in his rationalization of his own spiritual standing.

The church offers to man a way of living. Her doors are open and man is deserving of her welcome only when he enters voluntarily. The church has only the degree of influence upon man that man decides she shall have. The church presents to man an ideal that no other institution has ever matched. If man has found her expectations out of harmony with his own desires and tendencies, man loses his touch with the church. There is no relinquishing of man by the church. She stands ready to serve him when he awakens to his need of her peace.

In spite of man's lack of enthusiasm, his failure to sense the power for good that the church has been and is, his meagre financial aid rendered often after ardent and even humiliating exhortation, his indifference to habitual church attendance, his proneness to find fault with current church methods and procedures, in spite of all these neglects on the part of man, the church is a power in man's cultural development.

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Early emotional conditioning affects the religious development of the child in two ways. First, it is a determining factor in the kind of theology, the kind of God-idea, that will be most congenial to him in later life. Second, these emotional and attitude patterns are influential in determining his basic attitude toward life, his real philosophy of life--if it may be termed so.¹

As a baby, a child receives a lavish outpouring of affection and attention. He soon learns how to control his environment for emotional satisfaction, sensing at a very early age his protection from punishment. He soon feels himself the most beloved and important person in the world and readily assumes the idea that the world is run for his express benefit. This behavior pattern inclines him to embrace the idea of God as a glorified loving parent, with whom he is a favorite. His attitude of expecting special privileges leads him to adopt a Santa Claus idea of God, who can refuse him nothing.² With this concept of God firmly established it is a disappointment and a disillusionment when he is forced to see that God can say "No" as well as "Yes." There is a warning to parents in the ease with which children begin to build attitudes and responses

1. Harold D. Laswell, Psychopathology and Politics, Ch. I-II.

2. Hedley S. Dimock, The Modern Child and Religion, Iowa Bulletin No. 32, p. 4

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to the religious aspect of their lives. Parents know that there is little likelihood of losing the love of a child in a "No," when "No" is the wise and just answer. Yet, one should guard against the repeated use of orders, threats, negations, and punishments, that there would be neither time nor heart to carry out. Unless one has an acquaintance with the character of religious instruction that is within the comprehension of a child's mind, he will shape his religious life, all unwittingly, in wrong attitudes and prejudices. The ease with which the immature mind telescopes ideas, especially those pertaining to his emotional life, was noted in the caution above against unwise negations.

Dr. Trout tells of a lad named Johnny.

On a hot day Johnny said, 'God, give us a little fresh air,' and a few minutes later when a breeze sprang up he said, 'There, I knew God would do what I told him.'

To an adult this lack of reverence for the Deity may seem irreligious, but to the child it is a genuinely religious mediation of the breeze he wanted. ¹

It is plain that Johnny had not yet experienced an exception to his using God as a given means to achieve a desired end. It is safe to predict that new factors quickly entered to bring about exceptions and interferences between Johnny and his demands.

¹. David M. Trout, How the Child Becomes Religious, Iowa Bulletin No. 40, p. 14.

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J. David L. Frost, How the Child Becomes Religious, Iowa Bulletin No. 20, p. 1A.

The church has at long last seen the need of trained teachers in the Sunday School. Parents, remembering the Sunday School of their own youth as a "shoddy imitation of week-day schools, where children from various localities who hardly knew each other, gathered into classes for twenty or thirty minutes of instruction from teachers many of whom had no special training for the task,"¹ should visit the Sunday School of today. They are likely to find objectives appropriate to different ages determining the character of the religious instruction: graded programs of worship composed of songs, stories, dramatizations, and other effective, intelligent methods of motivation. If they find such a program they might well give the child they have thought "too young for church" the opportunity to learn the beginnings of church participation under leaders whose province such guidance has long been conceded to be. If they find "pupils learning scattered bits of Bible history and moralizations"² with little inspiration or idealism to motivate and to integrate his activities, then it might be fruitful for them to look into this matter of the religious training of the young child, as presented by those who have

1. Id., Character through Religious Control, Iowa, No. 42, p. 12.

2. Ibid.

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1. 18. Character through Religious Control, Town, No. 22.

2. 18.

3. 18.

made a diligent and scientific study of the ways and means¹ to develop character thru religious instruction.

There are certain basic rules that might well govern the religious programs of Sunday Schools staffed with trained religious instructors. Parents will recognize the truth of these rules as they are presented.

1. There should be no attempt made to give the child the personal adult religious concepts of the instructors.

2. The teacher should seek first the development of socially wholesome attitudes and habits, adding theology, philosophy, and social and religious idealism to this foundation as the need is presented.

3. The teacher should strive to help the child to develop a sense of emotional at-home-ness in the universe in a natural and ever-enriching way. His orientation to the cosmos can come easily and delicately thru biological science, thru the physical sciences, thru contact with nature. All this background should be a persuasive enrichment, leading to a more socialized concept of God and religion.

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4. The teacher should guard against presenting
religion to the child as something related to a

particular institution or as a particular set of beliefs. An attempt should be made to present religion as man's attempt to orient his total environment, cosmic and human, with his search of the most deeply satisfying and significant values of life.¹

5. There is no lack of spiritual warmth in a scientific and academic approach to religion. On the contrary, religion discloses to science the vital and life-giving qualities it has poured out upon man during his long journey of progress and advancement.²

6. The parents should be informed of the aims and objectives of the Sunday School and urged to cooperate rather than to concede the field of religious training to the church. Parents might well be reminded of the shortness of the Sunday School period and of the fact that the attendance there is voluntary rather than mandatory, as in week-day school.

7. Parents should know that the instructor realizes the potency of habits of regularity at home in connection with food, shelter, rest, cleanliness, and their excellency as a foundation for the forming of character. They should endeavor to instil a respect and an admiration for the parent who strives to maintain such regularity in a child's life.

1. Sophia Lyon Fahs, "How Childish Should a Child's Religion Be?" Religious Education, No. 24, 1929, p. 917.

2. Dimock, op. cit., pp. 10-11.

8. Instructors of the preschool child should try to establish in the young mind a concept of God as a comrade, not as One who is always trying to catch him in some meanness or find him failing to do some expected task.

9. Instructors of the preschool child are not expected to be "God's secretaries"¹ or to establish themselves as authorities upon what God desires of little children. They should rather strive to establish God as a friend and a Father, who cares in all ways and at all times for His children.²

10. The instructor should guard against teaching religious concepts as though they were final and unchangeable but should teach them tempered by "I think it to be so," or "It seems to be so in so far as I now know."

11. The instructor should keep in mind the fact that the adult life is grounded in a dependability of the cosmos; assuming its uniformity and reliability. It is not so with the infantile mind and confusion can readily follow the presentation of adult theological concepts. The literalness of the child will lead him to ask God for the next thing he desires if he is

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2. Pierre Bovet, The Child's Religion, pp. 202-204.

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1. Willard Derooy Sperry, What You Owe Your Child.
 2. Patrice Bover, The Child's Religion, pp. 208-209.

taught to thank God for his Christmas radio. The anger that may follow God's seeming lack of response to future asking is but a natural response after such teaching.

12. Practice holds the central position in the field of sensory-motor learning. There is no short cut to learning in the realm of things deemed religious. Practice is an essential part of religion and care should be taken to provide actual life situations, wherein the child may have an opportunity to put into practice the religious ideals he has grasped. Instructors should try to make the Sunday School as real an experience as parents and teachers make the week-day school.

13. Selfishness, hatred, and dishonesty are not part of a character that holds high the ideal of character which religion has constructed for man, thru long ages of revealing the best and the true, as man experimented and experienced. The church has a great and wide field of influence in the molding of character. The practice of Christian virtues is preceded by a knowledge and an appreciation of these virtues. The church is the natural teacher of the close relationship that exists between religion and character. The Sunday School teacher owes it to the church to become

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part of a character that holds high the ideal of char-
acter which religion has constructed for man, thru
long ages of revealing the best and the true, as man
experimented and experienced. The church has a great
and wide field of influence in the molding of charac-
ter. The practice of Christian virtues is preceded by
knowledge and an appreciation of these virtues. The
church is the natural teacher of the close relation-
ship that exists between religion and character. The
Sunday School teacher owes it to the church to become

alive to the newest and the most authentic findings in the field of religious education, before attempting to lead the child along the "paths of righteousness."

14. The teacher must avoid the idea that because the child assumes the attitudes and habits of the accepted social concern, he is as a matter of course to be found utilizing these concepts in his daily child relationships. Children need to be enlightened as to the futility of lip service and to the exactions of one who would exemplify the goals of the church.

There has been no attempt made to specifically link selfishness, hatred, and dishonesty, as concepts that the church may help to uproot. However, in the character formation that might likely develop as a result of being exposed to a course of religious instruction based on these fourteen points, it seemed to the writer that the church stood established as a powerful deterrent, without the need of a definite alignment.

The church, as Christians know it, is unselfishness, love, and truth. If she has failed in specific instances to deter man in his greed, his hates, and his falsities, the failure lies at man's door and not at the door of the church.

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Section III

THE SCHOOL, INFLUENCE AS A DETERRENT IN CHECKING THE GROWTH OF SELFISHNESS, HATRED, AND DISHONESTY

The school is one of the greatest social and cultural services that man has evolved, in his struggle for social and intellectual progress. Up "until 1880 the home was considered adequate to provide most of the education required by children." ¹ Today

. . . . the family is still the essential institution in the rearing and care of children its part in transmitting the elements of the cultural heritage at the most impressionable age is very great. ²

The institution dedicated to education--the school--has not superseded the family as a significant factor in child development. ³

There is no justification for the attitude sometimes exhibited, if not expressed by school people, which regards their institution as having superseded the family in relative significance for child development. ³

The school, the church, and the family form a triangle of concentration around the child. As the school grew in efficiency and opportunity, the tendency to place

1. Robert M. Bear, op. cit., p. 89.

2. Ibid., p. 95.

3. Ibid., p. 96.

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1. Robert H. Bell, Ed., 1911, p. 25.

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greater and wider responsibilities upon its resources grew, too. It is the school that has now come forward with a clarion call to parents to try to understand the place and the functions of the school in the training of youth.

The school admits the "importance of a happy, calm, understanding home in developing coöperative behavior and satisfactory emotional adjustments in preschool children." ¹ The school realizes much of its efficacy as an intellectual service is lost, if the youth who presents himself for instruction and guidance is undisciplined, lawless, irresponsible, and socially out of harmony with his group. Because the school sees the flaws that tend to bring about these maladjustments and realizes how much the home and the church may help in their elimination, does not mean or imply any criticism of these institutions.

The aim of the school is to increase the coöperative plans and procedures of all three agencies, to an increased and more intelligent, more economical adjustment of the child. That this is the intent and the objective of modern educational forces is now being widely sensed. There is little evidence of rivalry among these great powers for progress today. They are coming nearer than ever before in

1. Bertha Weiss Halliwick, "Inter-relations between the Preschool Child's Behavior and Certain Factors in the Home," Child Development, VII (September, 1936), pp. 200-226.

greater and wider responsibilities upon its resources now, too. It is the school that has now come forward with a clarion call to parents to try to understand the place and the functions of the school in the training of youth. The school admits the "importance of a happy, calm, understanding home in developing cooperative behavior and satisfactory emotional adjustments in preschool children." The school realizes much of its efficacy as an intellectual service is lost, if the youth who presents himself for instruction and guidance is undisciplined, less, irresponsible, and socially out of harmony with his group. Because the school sees the flaws that tend to bring about these maladjustments and realizes how much the home and the church may help in their elimination, does not mean or imply any criticism of these institutions.

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their aims and purposes. The child is the heart and soul of the problems that confront all three of them. It is as was once said, "And a little child shall lead them."

Until the "depression," the school had been the last humanitarian service to feel the humiliation of retreat. The feeling that our children must not be made to pay for our failure to face inevitable ends; our blindness to signs that pointed to troubled days ahead; was choked by the smoke of an economic crisis that fought solution and sent us on a panicky search for ways to save pennies and cut costs. Because this search was frantic and unsystematized, it led us into avenues formerly deemed sacred and too vital to our future progress to weaken. All unwittingly we brought about an educational crisis in our zeal for solving an economic one. If we had been asked, during our days of slashing school salaries and appropriations, if we had lost our faith in the value of education our negation, our resentment would have been prompt and vehement. We now recognize how near we have come to weakening one of the greatest of our institutions. Our national and state governments have been striving to undo the evils of our educational retrenchments.

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In 1934, the Federal Emergency Relief Administration set aside funds to employ 75,000 college students on part-time work that they might have an opportunity to begin

or to continue their college education." ¹ The Government "organized 1,468 Citizen's Civilian Camps, averaging about 200 persons per camp in which young men between the ages of eighteen and twenty-five might earn a living." ² Closest to the subject matter of this study was the establishment, by the Federal Government, of "hundreds of nursery schools, enrolling children from the families of the unemployed. These schools were scattered from one end of our land to the other." ³

To state that good may grow from error may be platitudinous. Yet, good has grown, and is growing, out of the crisis we thrust upon education. Dr. Zook ⁴ says, " . . . the most striking opportunity which nursery schools have had . . . thru the funds supplied by Federal Relief" is one of the gains that has grown out of the depression and a gain of primary importance. The establishment of nursery schools is a most significant event in this "Century of the Child."

In eleven words, in 1932, the White House Conference on Child Health and Protection made a revolutionary

1. George F. Zook, The Child in Our Educational Crisis, Child Welfare Pamphlet, Iowa University, No. 43 (1934), pp. 10-11.

2. Ibid.

3. Ibid.

4. Ibid.

4. Ibid.

3. Ibid.

2. Ibid.

pp. 19-21.

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Stated briefly, the aim of the nursery school is to assist parents in bringing their young children to the highest level along lines of physical, mental, social, and esthetic development. . . . That tremendous strides in self-reliance, socialization, and maturation of habit and behavior patterns can be made in this way is clear to anyone who has observed the remarkable growth characteristics of this age range.²

Selfishness, hatred, and dishonesty, as defined and analyzed in this presentation, stand forth as three antisocial attitudes. Of their nature they imply a lack of responsibility in one who is their victim.

Parents, teachers, doctors, social workers, and psychologists are all groping after ways and means of developing in growing human beings something that we call a sense of responsibility. Responsibility is a word that we have long associated with conduct. It implies the helping of individuals to achieve standards of living which are associated with a reasonable degree of satisfaction and happiness for the individual and the groups with which he is obliged to live. These standards have been created as more or less arbitrary patterns of behavior of physical hygiene, intelligence, honesty, altruistic attitudes and moral issues.³

1. George D. Stoddard, "The Kindergarten and the Nursery School," Journal of National Education Association, XXI (December, 1932), pp. 279-281.

2. Ibid.

3. Esther Loring Richards, The Origin of Conduct Problems in School Children, Iowa Bulletin, Child Welfare, No. 34 (1934), pp. 3-4.

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A force that aims to instil a sense of responsibility as defined in this quotation is an indisputable factor in checking the three antisocial attitudes concentrated upon herein. That the school endeavors to "help individuals to achieve standards of living" that will be compatible with balanced personal and group relationships is evident. That this "infant" branch of the school, the nursery school, has a like goal is gleaned from a survey of the work they have already done in helping to establish habits of service and coöperation in the preschool child.

An examination "of the primary habits and attitudes which the child develops out of learning to manage his physiological wants and out of his contacts with other persons," tells us that

. . . . the child definitely requires fundamental stable habits; . . . he needs to learn to grow in self-determination of his actions, that is, he needs to learn independence and responsibility. In child training there is no more difficult course for the parent and child than this. 1

Among the number of ways in which an individual may continue "his infantile and childish patterns of behavior, of control, and management, of social situations into adolescence and maturity" are these three:

1. By the continuance of dependence and reliance on others for all the important decisions of life.

1. Kimball Young, Lecture Course on Sociology, Summer, 1935, University of Wisconsin, No. 197.

2. By the continuance of childish resistances to authority and regulations.

3. By the continuance of early patterns of avoidance and fear. 1

The nursery school aims to help children to grow up; to make decisions; to recognize authority; to face consequences; to assume responsibility; to control their emotions; to be self-reliant; to meet situations that demand reorganization of wants and wishes. All these aims are directed toward an early start in the difficult process called "growing up." All these aims are of a character to lead to habits of unselfishness, love, and truth.

From the reports of teachers on the occurrence of undesirable behavior in their pupils it appears that teachers are most aware of those problems which affect the child's application to school tasks. Teachers are more sensitive to overt types of behavior and aggressive personality traits than they are to the personal problems of children who do not interfere directly with the purposes of teaching. 2

The school tasks of the nursery school are tasks of social adjustment and the academic side, or the formal lesson side of school life is but slightly touched upon. Habits that will help the child to avoid overt and aggressive behavior can be established in the nursery school. The formation of these habits is less difficult in this school period, the child having become less set in his behavior patterns than at the regular school age.

1. Ibid.

2. E. K. Wickam, Children's Behavior and Teachers' Attitudes, p. 50.

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Social schooling begins very early in life, whether in school or out. The behavior of the adult has its genesis in the behavior of the child towards people and things. The earlier a child makes its social contacts and feels an integral part of the group, the easier the adjustments that will fit him or her to meet the requirements of adult life.¹

There is general agreement among parents and educators that

. . . .it is better for a child's mental health to eat, play, work, and acquire certain skills, with other children than alone or merely with adults; to act with others as follower or leader; to serve and coöperate and on occasion to resent or to fight. 2

Lest there be confusion in the mind of the reader as to the meaning of personality as used in this study, we submit the following interpretation as embodying our point of view:

Personality includes all the acts of an individual, both the well organized and the trivial, the useless, unique, awkward, ornate, fast, slow, good, and bad. Character (frequently confused with personality) consists of the predictable modes of behavior which an individual performs. Character designates the reliable, trustworthy, predictable, publicly known kinds of behavior which an individual will perform because of the persisting objectives around which his life is organized. 3

1. Harold H. Anderson and Ruth Sloan Smith, "Motivation of the Young Child," Journal of Experimental Education, II (December, 1933), pp. 138-160.

2. William H. Burnham, The Normal Mind, pp. 664-665.

3. David M. Trout, Character through Religious Control, p. 4.

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The by-product of a socialized personality build-up is likely to be character, of a solid dependable nature. In aiming to crowd out selfishness, hatred, and dishonesty or other antisocial attitudes, in the preschool years, the point of attack is personality; the final victory, character thru personality control. Objectives must be established before reliable, trustworthy, predictable behavior can be expected.

That certain definite social behavior patterns are a part of child personality at a very early age has¹ been posited by Berne. She has found, in testing children from two to five years of age, "that certain of these behavior traits change from one chronological group to another and in certain traits individual differences are of more significance than age differences." Berne further submits, "that mental age is closely related to participation, criticism, coöperation, and responsibility."²

Gesell presents a proposition of value to those endeavoring to strengthen social behavior patterns in the child. He declares,

. . . .the development of personality make-up is infinitely more complicated and baffling than the development of intelligence. The personality is so

1. Esther Van Cleave Berne, An Experimental Investigation of Social Behavior Patterns in Young Children, University of Iowa, Child Welfare Studies, Vol. IV, No. 3, 1930.

2. Ibid.

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dynamic, so impressionable, so alive to stimuli beyond its control, that its structure and its overt actions reflect, at every turn, the influences of its social environment. ¹

Parents who are desirous of following present preschool training procedures in their home guidance of their children will gain light from the research studies of Wagoner. ² Her studies have led her to posit that a child learns more freely when the situation alone occupies his attention. He learns more definitely through a positive adaptation and often "his just standing around means a taking in of impressions," and thus there is neither time nor energy for showing an interest in other children, playing with them, or experimenting with the toys and materials, and apparatus, that is part of the school paraphernalia. Wagoner's analysis of group behavior in a nursery school is also pertinent to parental social discipline. The "pushing, shoving, hitting and snatching" she explains in terms of "indications of inexpertness and examples of an insufficient means of communication, not perfected enough to permit a free social interchange." ³

1. Arnold Gesell, Mental Growth of the Preschool Child, p. 285.

2. Lovisa Wagoner, The Development of Learning in Young Children, Ch. I-II.

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2. Lovaas Wagoner, The Development of Learning in Young
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Children learn more easily from one another than from adults. The preschool findings of Russell seem to prove that "children feel other children more akin to them than adults." Disapproval of another child seems more potent in establishing a behavior change than that expressed by an adult. These facts have long been recognized as characteristic of school children. The new significance of these findings lies in their being found to be also an inherent part of the preschool child.¹ These investigations of Wagoner and Russell might well be heeded by those seeking to follow scientific suggestions in the development of social attitudes.

Each gain made by a parent or child educator in the establishment of social attitudes and responses on the part of the child as he or she comes to a need of choice and decisive action in real life situations, is a gain on the inroads of selfishness, hatred, and dishonesty. The ideas and postulations of investigators that render the school a deterrent to the formation of overt social behaviorisms may, with profit, be integrated with the training of the child in the home and in the church.

1. J. B. Russell, "The Relation of Intellectual, Temperamental, and Other Qualities of Success at School," British Journal of Psychology, No. 312 (January, 1934), pp. 245-312.

German Autobiography of Boston, England, told to writer in conversation, September, 1935.

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The growth of ideas in the preschool child is a phase of his development that is also of keen interest to those concerned with his social development. A child of three is apt to begin to insist on the recognition by others of his identity. Little children are prone to say, in parrot fashion, "I'm John! I'm John." Frequently this reiterative assertion of identity follows a habit formed by his parents or teachers of calling him a "teddy bear," a "pony," or a "fire engine." Children love to play they are these characters, but they seem puzzled when they find grown-ups¹ call them by names they now realize don't belong to them.

The growth of the self idea marks a time in the child's life that demands an appreciation of that self and a delicate handling of fun, play, and activities in general.

A story is told of Jean Ingelow, a poet of Boston, England, that reveals the delicacy and beauty of mind that is so characteristic of the early development of child ideas. When Jean was three, she spent hours transferring heaps of stones from one place to another. When questioned she said, "I thought they'd like a change."²

1. Ruth Updegraff, How the Child's Mind Grows, University of Iowa, Child Welfare Pamphlet, No. 10, 1932.

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 E. Holman Sutcliffe of Boston, England, told to writer in conversation, September, 1935.

There is food for thought in this revelation of a little girl's concern as to the desires of a heap of stones. Parents in doubt about nursery school training for their own little "Jean" may feel she, too, would like a change.

The school is established as a powerful deterrent in the field of social science through

1. Its effort to instil a sense of responsibility in the child.

2. Its objective of establishing independent powers of choice and decision.

3. Its assiduity to establish the futility of overt and aggressive social behavior.

4. Its recognition of the interdependence of personality and character.

5. Its scientific interpretation of child responses.

6. Its unceasing study of the manner of growth of the self idea in the child.

7. Its progressive, forward marching with the trends and changes of the cultural pattern.

The school takes its place with the home and the church in the alignment against the development of anti-social attitudes. Selfishness, hatred, and dishonesty hold

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1. Its effort to instill a sense of responsibility in the child.

2. Its objective of establishing independent powers of choice and decision.

3. Its assistance to establish the fullness of overt and aggressive social behavior.

4. Its recognition of the interdependence of personality and character.

5. Its scientific interpretation of child responses.

6. Its unceasing study of the manner of growth of the self idea in the child.

7. Its progressive, forward marching with the trends and changes of the cultural pattern.

The school takes its place with the home and the church in the alignment against the development of anti-social attitudes. Selfishness, hatred, and dishonesty hold

a prominent place in the list of antisocial attitudes the school aims to weaken or to prevent.¹

1. C. E. Germane and E. G. Germane, Character Education, Part 2, pp. 17-19.

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PART THREE

A PROCESS OF VALUE-ESTABLISHMENT THAT MAY AID IN
CHECKING THE GROWTH OF SELFISHNESS, HATRED,
AND DISHONESTY IN THE PRESCHOOL CHILD

An effort has been made in the preceding parts of this study to analyze the character of three salient antisocial attitudes (defined in Part One): selfishness (Section I), hatred (Section II), and dishonesty (Section III).

Three powerful deterrents that serve as constructive and organized forces against the social control of man by these three antisocial attitudes are the home, the church, and the school, and have been viewed in this light, in Part Two.

Part Three contains certain steps in preschool training that may aid in checking the growth of these three antisocial attitudes in the preschool years. It has been called a process rather than a method, for the writer inclines to the opinion that the word "method" conveys an idea of a mechanical device or of an algebraic equation, with a perfectly adjusted child the product of the device or the answer to the equation. Living is a process rather than a method; it is organic rather than mechanic; it is basically characterized by the attitudes and responses that determine the predictable conduct of man as he lives his life. As a man acquires an appreciation of true values in

PART THREE

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life. As a man acquires an appreciation of true values in

his social culture, he tends to live in social accord and harmony with his fellow-men. An attempt to present a patent medicine, in the form of a magic method, that would guarantee the production of a character free from selfishness, hatred, and dishonesty, would by the assumption of its claim rule itself out of scientific acceptance.

It is generally agreed, that there are practices and procedures in child training, in agreement with sound pedagogical and psychological principles, that are more likely to aid in the establishment of predictable behavior in children, than a "hit-and-miss" system of dealing with effects and overlooking causes. Educators have yet to learn of a key-book that contains the answers to all child behavior problems. Child educators today admit that the training of better individuals is not the complete solution of social problems as Hall once claimed it to be.¹ They agree with this evangelist of childhood, however, that "There is really no clue by which we can thread our way through all the mazes of culture and the distractions of modern life save by knowing the true nature and needs of childhood and adolescence." 2 Clinicians in the field of preschool development, in the foremost universities of the world, are

1. Merle Curti, The Social Ideas of American Educators, Report of Commission on the Social Studies, Part X, p. 412.

2. G. Stanley Hall, "Child-Study and Its Relation to Education," Forum, XXIX (August, 1900), p. 700.

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scientifically searching to discover "the nature and needs of childhood."

The plan of attack, upon errors that have arisen in the realm of child education, utilized by modern clinicians is a thinking out of either an educational or a social philosophy which will be able to challenge the existing social order in a fundamental way.¹ This plan is in direct contrast to the plan of attack that characterized much of the pioneer work in child education of Horace Mann, Bronson Alcott, and G. Stanley Hall. The accent today is not as much upon legislating abstract virtues such as unselfishness, love, and honesty, as it is upon establishing attitudes capable of being measured and valued in the practices and situations in actual everyday living.²

That the words of Horace Mann, presented in 1838, might well have been said by a present-day investigator in the training of children seems possible. At that time, nearly a hundred years ago Mr. Mann declared,

Unfortunately education amongst us at present consists too much in telling, not in training, on the part of parents and teachers; and of course in hearing, and not in doing, on the part of children and pupils. ³

1. Merle Curti, op. cit., p. 131.

2. Ibid, p. 125.

3. Horace Mann, "Letters on Education," as quoted by Curti, op. cit., pp. 93, 95.

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2. *Ibid.*, p. 125.

3. Horace Mann, "Letters on Education," as quoted by Curti, *op. cit.*, pp. 93, 94.

This indictment may not have the sweeping application it had in the day of its utterance but that it finds a mark at all today goes to emphasize how slowly the words of an evangelist germinate. The emphasis in child training today is on training rather than on telling; on doing rather than on mere hearing. As this emphasis widens its arena of acceptance through the presentation of ways and means of conditioning attitudes, appreciations, and responses in the preschool years, these words of Mann will lose their potency.

According to William James, education should lead to the "better "organizing of the resources in the human being, of powers of conduct which shall fit him in his social and physical world." This objective of education, as formulated by James, is more widely appreciated today, more widely significant, more widely pertinent to the problems of social adjustment, than in the days of its presentation. It is the objective of modern educators. The doctrine of "live and let live" has indeed proved to have a deeper meaning than the educators of the time of James imagined.

1. William James, Talks to Teachers, p. 29.

2. Merle Curti, op. cit., pp. 542-557.

3. Ibid, p. 429.

In the theories of child trainers today, we find a persistent thread weaving toward "the concept of the social function of the school"; toward the shaping "of a more truly democratic order"; toward the patterning of a "new life, with new significance and standing."¹

The invaluable contributions of certain great pioneer child educators are sometimes overlooked in the promulgation of what is called "the new." To one who delves into the history of child education, however, there is a startling similarity between the aims and objectives of the modern nursery school and that "beautiful room at the Temple."²

A hundred years ago, thirty children from representative families in Boston, gathered daily in a beautiful room in the Masonic Temple, on Tremont Street. Go back a hundred years and

... One sees the tall Gothic window full of sunshine, the colored carpets, the busts of Milton, Shakespeare, Scott, Plato, and Socrates, behind the master's desk the bas-relief of Jesus,--so frequently referred to as the final arbiter of every moral discussion,--and the symbolic figure called 'Silence' near the window. Each scholar has his desk, near the wall, and his small blackboard

The teacher believes each child is a piece of divinity. He also holds that

1. Ibid., pp. 544-545.

2. Odell Shepard, Pedlar's Progress, p. 164, p. 167.

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1. Ibid., pp. 344-345.

2. Odell Shepard, Feeling's Progress, p. 104, p. 107.

there are other propensities, necessary to the child's present existence, which, left unguarded, will degrade its nature. There are appetites and passions which require discipline and direction. . . . For every infraction of the rules of silence and attention the whole group has to suffer together with the culprit. ¹

To Elizabeth Peabody and to Bronson Alcott came the conviction of "the high moral value of making each erring individual see his misdeed as by no means a private matter but as one in which the entire group was concerned." ² In his emphasis, a hundred years ago, upon moral training Alcott was "well within the tradition of his calling." His contribution to moral training was in his means and procedures. He appealed to the affections, to the imagination, to the spiritual side, of his young charges. This was in direct contrast to the cautious worldliness of Franklin and Webster; it was a wide **step** away from "middle class respectability." ³ He lived and taught truth as he saw it; he shared rather than legislated; he saw a world of truth and beauty and tried to fit his charges to meet the requirements of such a world. We have come to see that our objective in child training might well be to try to fit the child for the world as it is now and as we expect it may

1. Ibid., p. 167.

2. Ibid., p. 169.

3. Ibid., p. 170.

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1. Ibid., p. 157.
2. Ibid., p. 158.
3. Ibid., p. 170.

be tomorrow. We have come to our vision through the light of "Temple School."

Over fifty years ago Colonel Francis W. Parker saw the "growth of the child, especially character building and intelligent citizenship as the aim of education." The final tests to which he subjected a course of study to be used in his schools in Quincy were, "What knowledge does this class need for its present life?" "What elements of this subject matter will make for a more effective citizenship and community life?" This has a familiar ring to the child educator of today. The aim of Colonel Parker was close to the "goal of those who today are trying to build up a new synthesis of knowledge."¹

Fifty years ago parents and educators heard the voice of Horace Mann declaring the

... . inadequacy of the old dogmatic way of imparting moral instruction. From Pestalozzi he learned to appeal to the affection rather than to the fear of the child. From the Swiss master he also learned that the inductive method was vastly superior to the old formal and sterile technique that piled dogma on dogma. 2

Today the work of Mann is a recognized achievement in the field of education. He is honored and at long last accorded his place in the sun.

1. Harold Rugg, American Life and the School Curriculum, pp. 239-241.

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The present trend in education owes much to the evolutionary individualism of G. Stanley Hall. Since his own early training gave him both character and incentive, we find him repeatedly acknowledging the benefits "he derived from the frequently expressed wishes of his parents that their children 'make good.'"¹ Hall was not as much concerned with the problems of society as he was a student of philosophy and psychology. He held, however, to the view that,

. . . . there could be no conflict between the individual and the institutions that expresses the folk-soul, if the child were allowed freely to express the appropriate feelings, moods, and impulses, which corresponded to the given culture-epoch of the race which he was at that time recapitulating. 'If things go wrong in human affairs,' Hall felt, 'there must somewhere be a psychic cause' which the psychologist and the educator must remove, that cause being usually some repression of primitive instincts.²

Hall said, "'Childhood is thus our pillar of cloud by day and fire by night.'³"

Edward Lee Thorndike and John Dewey have led child educators deep into the basic meanings that form the strands of education's "new approach." Thorndike stressed, through what might be called the statistical approach, the importance of coöperative procedures and practices in

1. Merle Curti, op. cit., pp. 396-397.

2. Ibid., p. 407.

3. Ibid., p. 416.

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1. Merle Curti, op. cit., pp. 386-387.

2. Ibid., p. 407.

3. Ibid., p. 416.

education. Dewey stresses the doctrine "that the school must relate morality to actual conditions and problems of community life if it is to enable the child to contribute¹ to the betterment of society." Both Thorndike and Dewey by the very depth and intensity of their investigations have aroused a wide-spread consciousness of the need of scientific study in the field of child education. They are responsible for many of the avenues of investigation and inquiry that now occupy the attention of those interested in furthering the social order.

There are many names that represent splendid contributions to the "new" in child education. In a process that strives toward "a new democratic order" that begins with the preschool years one is bound to find the marks of Lewis M. Terman, David Snedden, William H. Kilpatrick, George S. Counts, James Earl Russell, H. H. Goddard, E. D. Starbuck, MacKeen Catell, W. H. Burnham, John B. Watson, and L. C. Marshall.

Today we are well in the midst of what Rugg calls "child centred education." He tells us of his own experience in the merging of the "scientific methodists" and the "project methodists." He says,

. . . . after 1920 slowly step by step, each group came to see more truth in the other's position.

1. Harold Rugg, op. cit., pp. 256-257.

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The scientific methodists grew more and more to understand the concepts of growth and active and integrated response in terms of actual child behavior and to demand their application in a curriculum of activities The child-centred group came to plan their activities more carefully, to base remedy on objective diagnosis, to respect certain types of measured evaluation.

Rugg claims today that he is of the opinion that a truly child-centred school is the only sound society-centered school, interpreting society as meaning "merely two or more interacting individuals."¹ We use this interpretation of society in the process of evaluation that follows and in accordance with this meaning of "society" we consider each home a school of training for the actualities of life.

A process of value-establishment that would serve as a check against the antisocial attitudes that form the point of attack of this study, namely, selfishness, hatred, and dishonesty, must needs be characterized by certain philosophical meanings that may serve to unite the present trend of "a new theory of life and education" with the "old conditions and the old desires in which they had their origin."²

We take the liberty of applying to our process the tests that Rugg applies to what he calls "the new social philosophy."

1. This process must be socially coöperative, not competitive.

1. Harold Rugg, op. cit., p. 259.

2. Ibid., p. 270.

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1. This process must be socially cooperative,

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1. Harold Rugg, op. cit., p. 258.

2. Ibid., p. 259.

2. It must be individual and dynamic.
3. It must represent a real community point of view.
4. It must provide dramatic and intriguing loyal-
ties.

A process of child training that had these four objectives would lean more to the side of indirect training than to that of direct indoctrination. However, one may find much that is good in the directness of the method of instruction that was so characteristic of education in the days of Alcott and Mann.² Those opposed to the direct method of moral instruction claim "it does not guarantee the acquisition of desirable ideals and habits;" nor does it provide for the recognition, acceptance, or development of responsible authority.³ Harry C. McKown lists the following advantages of the indirect method of character development:

1. It is natural.
2. It offers frequent opportunities for actual practice.
3. It may be very timely.

1. Ibid., pp. 270-273.

2. Ibid., pp. 275-289.

3. Harry C. McKown, Character Education, pp. 135-136.

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2. It must be individual and dynamic.

4. It offers opportunities for discussion and reasoning.

5. It offers opportunities for conscious choices.

6. It offers opportunities for the development of emotionalized attitudes.

7. It emphasizes character as underlying and integrating the whole personality.¹

McKown presents the disadvantages of this indirect method as being:

1. Apt to be incidental and consequently incomplete and unsystematized.

2. Prone to having no resultant generalizations applicable to other situations.

3. Sometimes slow.

4. Not definitely charged with the responsibility of character education.

5. Forced to depend upon teachers that frequently lack the insight to sense the moral needs of children.²

We have utilized this interpretation of the advantages and the disadvantages of the indirect method of moral instruction by McKown because it is the indirect method that is at present attracting the interest of child

1. Ibid., pp. 151-153.

2. Ibid., pp. 153-155.

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2. Ibid. pp. 152-153.

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educators. Indeed it is in the method of approach that we find the widest variance between the moral training of the past and that of current educators.

The process of social guidance that follows reveals a merging of these two methods. At times the direct consideration of the value to be appreciated may be suggested as the more fruitful means of achieving the elimination or checking of antisocial attitudes. At other times the indirect method of considering "the settings out of which the antisocial attitude" to be attacked is supposed to have emerged will be advocated as seeming to best fit the goals and purposes of this study.

1. To check the development of the antisocial attitude of selfishness in the preschool child.

2. To establish characteristics that make for social adjustment and personal success and happiness in the face-to-face relationships of life.

3. To inculcate a faith in the worthwhile values to be found in the comradeship and partnership of family and of society, when sympathy and consideration form part of one's character.

4. To encourage the growth of a recognition of the rights and freedoms of others.

5. To foster a spirit of sharing.

6. To present the satisfactions to be gained by

holding to an ideal that makes the sacrificing of

educators. Indeed it is in the method of approach that we find the widest variance between the moral training of the past and that of current educators.

The process of social guidance that follows reveals a merging of these two methods. At times the direct consideration of the value to be appreciated may be suggested as the more fruitful means of achieving the elimination or checking of antisocial attitudes. At other times the indirect method of considering "the settings out of which the antisocial attitude" to be attacked is supposed to have emerged will be advocated as seeming to best fit the goals and purposes of this study.

Section I

PRACTICES AND PROCEDURES IN PRESCHOOL TRAINING THAT MAY AID IN CHECKING SELFISHNESS

The following practices and procedures aiming toward checking the growth of selfishness in the preschool child are based on the suggestions and the findings of the many educators whose contributions to the field of child education have furnished the authority for the preceding sections of this presentation.

I. Objectives that form the foundation of these practices and procedures are:

1. To check the development of the antisocial attitude of selfishness in the preschool child.
2. To establish characteristics that make for social adjustment and personal success and happiness in the face-to-face relationships of life.
3. To inculcate a faith in the worthwhile values to be found in the comradeship and partnership of family and of society, when sympathy and consideration form part of one's character.
4. To encourage the growth of a recognition of the rights and freedoms of others.
5. To foster a spirit of sharing.
6. To present the satisfactions to be gained by holding to an ideal that values the sacrificing of

Session I

PRACTICES AND PROCEDURES IN PRESCHOOL TRAINING THAT MAY AID IN GROWING SELFISHNESS

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1. To check the development of the antisocial attitude of selfishness in the preschool child.
2. To establish characteristics that make for social adjustment and personal success and happiness in the face-to-face relationships of life.
3. To inculcate a faith in the worthwhile values to be found in the comradeship and partnership of family and of society, when sympathy and consideration form part of one's character.
4. To encourage the growth of a recognition of the rights and freedoms of others.
5. To foster a spirit of sharing.
6. To present the satisfactions to be gained by holding to an ideal that values the satisfaction of

personal desires for the happiness of others.

7. To lead towards an appreciation of the struggles of mankind to make the cultural heritage that is so rich a part of our present life.

8. To suggest, to persuade, to guide the child to a view of the fairness and the justice that form the unselfish way of living.

9. To introduce an awareness of others; an appreciation of the thoughtfulness and generosity of others; an aliveness to the interdependence between themselves and others that is important to a fuller and a better life.

10. To arouse those emotional responses that make for the comfort and happiness of others, and are accepted as a part of the legitimate and necessary routine of social living.

It seemed futile to try to submit specific conduct problems to fit each of the following procedures and practices. However, it is hoped that the application of these procedures and practices may be found implicated in their wording. Examples of antisocial behavior in the life of the preschool child are multitudinous. He starts with a feeling that the world was made for express pleasure and

personal desires for the happiness of others.

7. To lead towards an appreciation of the struggles of mankind to make the cultural heritage that is so rich a part of our present life.

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It seemed futile to try to submit specific conduct problems to fit each of the following procedures and practices. However, it is hoped that the application of these procedures and practices may be found implicit in their wording. Examples of antisocial behavior in the life of the preschool child are multifarious. He starts with a feeling that the world was made for express pleasure and

gratification, but he has a long road to travel before he reaches a realization of his need of the rest of mankind and their need of the best in him.

The authorities cited in this section are generously specific in that they give definite behavior problems to illustrate how the principle advocated was used and with what success. Parents may find considerable amplification of the content of these suggested procedures and practices in a reading of these citations.

II. Practices and procedures, aiming toward checking selfishness in the preschool child, are:

A. To establish attitudes of service and coöperation through:

1. Presenting desired behavior concretely and¹ directly.

2. Motivating the conduct expected from the child thru explanations and reasons within his understanding.²

3. Specifically illustrating the type of action deemed desirable.

4. Using self-evident facts to promote a plan of³ action.

1. Florence Justin and M. Eunice Snyder, "Child Guidance Methods Employed by Nursery School Teachers," Journal of Home Economics, XXV (June-July, 1933), pp. 509-510.

2. Ibid., p. 509.

3. Ibid.

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1. Florence Justin and M. Eunice Snyder, "Child Guidance Methods Employed by Nursery School Teachers," Journal of Home Economics, XXV (June-July, 1933), pp. 508-510.

2. Ibid., p. 509.

3. Ibid.

5. Making easy the coöperative effort needed to¹
carry on given activities.

6. Encouraging the extension of hospitality "by
the family as a whole and by individual members of
the family."²

7. Realizing that the troublesome child is nat-
ural when he tries to "protest against circumstances
which he does not fully understand."³

8. Judging a child's activities by the power
and satisfaction that comes to him from these activi-
ties.⁴

9. Furnishing the child with "adequate space
for unhampered activities, correct and varied materials
with which to work, toys of real educational value,"⁵
and especially playmates of his own age.

10. Helping the child to control his mistakes⁶
instead of developing in him a fear of making them.

1. Edna P. Amidon, "Better Housing as an Objective of Home Economics Instruction," Journal of Home Economics, XXVIII (May, 1936), p. 302.

2. Ibid., p. 302.

3. Elizabeth S. Ferguson, "Why Doesn't He Act That Way at Home?" Hygeia, X (September, 1932), pp. 786-788.

4. Ibid., p. 788.

5. Ruth M. Johnson, "What Type of Child Needs the Nursery School?" Hygeia, XII (June, 1934), pp. 542-543.

6. Elizabeth Gray Miller, "Why a Nursery School?" Hygeia, XI (September, 1933), p. 805.

6. Making easy the cooperative effort needed to carry on given activities.
7. Encouraging the extension of hospitality by the family as a whole and by individual members of the family.
8. Realizing that the troublesome child is not normal when he tries to "protest against circumstances which he does not fully understand."
9. Judging a child's activities by the power and satisfaction that comes to him from these activities.
10. Furnishing the child with "adequate space for unhampered activities, correct and varied materials with which to work, toys of real educational value," and especially playmates of his own age.
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11. By aiming to implant "not so much the knowledge and habits which civilized adults consider useful, as to aid and supplement the natural growth of the child."¹

12. Developing thru example an ease in action and in manner, a graciousness in tone and speech, a habit of orderly, organized living.²

13. Developing slowly and liberally the religious concepts of the child.³

B. To guard the child against the development of a self-centred personality by:

1. Giving him an opportunity to develop varied interests outside of himself.

2. Avoiding favoritism, revealing that one child is held in greater esteem than another.

3. Helping the child to share in the joys of others.

4. Encouraging him to accept defeat with a smile.⁴

5. Teaching him many forms of play activities.

1. I. L. Kandel, "The Education of Young Children in England," School and Society, XXXIX (April 21, 1934), p. 513.

2. Walter B. Pitkin, Take It Easy.

3. Thomas A. Symington, Religious Liberals and Conservatives.

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11. By aiming to implant "not so much the knowl-

6. Recognizing the child's appreciation of the gratification of his desires and wishes.

7. Presenting for his imitation a pattern of consideration for the feelings and desires of others.

8. Reminding him repeatedly that "such and such¹ an attitude in a given place is right or wrong."

9. Teaching him to reconcile his needs with the² interests of others.

10. Emphasizing the consequences of learning and not-learning.

The consequences of learning are acceptance by the group; of not-learning, ostracism³ or isolation.

11. Presenting examples of unselfishness in the attitudes and activities of others rather than striving⁴ to instil precepts.

12. Endeavoring to hold children to a plan of "ordered services rendered to themselves and to others."⁵

1. Douglas Thom, op. cit., 178.

2. William E. Blatz, Dorothy Millchamp, and Margaret Fletcher, Nursery Education--Theory and Practice, pp. 13-16.

3. Ibid., p. 19.

4. John Amos Comenius, Great Didactic.

5. Grace Owen, "A Study of Early Kindergartens," Elementary School Teacher, VII (December, 1906).

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1. Douglas Thom, op. cit., 198.
2. William F. Blatz, Dorothy Millenham, and Margaret Fletcher, Nursery Education--Theory and Practice, pp. 15-16.
3. Ibid., p. 19.
4. John Amos Comenius, Great Didactic.
5. Grace Owen, "A Study of Early Kindergarten," Elementary School Teacher, VII (December, 1906).

13. Leading the child to grow gradually into the morality of a civilized community by allowing him to face and to solve innumerable conflicts.¹

14. Guiding the child "to defend his own rights and at the same time to respect the rights of others."²

15. Giving the child ample opportunity to settle his difficulties for himself, stepping into the situation only as a last resort.

16. Reducing the number of commands to a minimum.

17. Making an effort to carry out the ideas of the child whenever it is possible or practical to do so.

18. Leading the child to compete with himself rather than with others in a spirit of rivalry.³

19. Remembering that the interrogative form of command is more likely to secure cooperation than the declarative form.

20. Utilizing the ego-centricity of the preschool child toward the directing of himself toward a conformance to social usages and customs.⁴

1. Grace Owen, op. cit., pp. 52 ff.

2. Manual of Nursery Practice, Bulletin of University of Iowa, February 12, 1934, pp. 58-59.

3. Ibid., pp. 59-63

4. Florence Justin and M. Eunice Snyder, op. cit., pp. 508-514.

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Section II

PRACTICES AND PROCEDURES IN PRESCHOOL TRAINING THAT MAY AID IN CHECKING HATRED

The child grows in the artistry of living as he extricates himself from the tangles that his antisocial actions may invite. In the early days, as he grows into a consciousness of himself as an individual entity, he needs the guidance and the understanding sympathy of the adult who will search for the possible causes that underlie his failures in social adjustment. Unless the child is allowed certain freedoms in his early days, this guidance is likely to become dominance and he is less able to comprehend the need and the meaning of adult assistance. It takes patience on the part of an adult, this waiting until the need is present, and until help is in order.¹

Seedlings, that may flourish and grow into jungles of hatred, crop up very early in the child's life. The signs of stubbornness, envy, jealousy, temper, perpetual disgruntlement, aggressive rivalry, constant self-aggrandizement, and selfish assertiveness, when evidenced in a preschool child may be but growing pains. This is possible but it is more than likely that these antisocial attitudes

1. Harold Rugg, American Life and the School Curriculum, pp. 435-439.

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avation, and selfish assertiveness, when evidenced in a
pre-school child may be but growing pains. This is possible
and it is more than likely that these antisocial attitudes

are evidence of the beginnings of the hatred, that may poison the child's future thinking, and render him out of harmony with adult living.

The attitudes that favor the development of hatred, when found in the preschool child, are mainly emotional. The emotional life of the child, before the age of six, is more active than mental development. The fruitful time to build up defenses against the hate-breeding attitudes is during these emotional years.

The educational world today does not emphasize the acquirement of knowledge and the development of the mind as it does the need "for complete or all-around living."¹ The behavior traits that surround hatred do not make for complete living. On the contrary, they make for choices of conduct that are antisocial. The causes that underlie the appearance of these symptomatic traits are the hidden roots of undesirable attitudes. In helping the child to see the implications that are conveyed by symptoms of a growing attitude of hate, the child educator should guard against developing a "trait-conditioned" individual. His efforts might better be directed toward building up in the child a foundation of applications and choices--a foundation that will support creative growth. The true educator seeks

1. Ibid., p. 11.

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causes and in the light of his findings endeavors to present possible remedies to the child.²

I. Objectives that form the foundation of these practices and procedures are:

1. To check the development of the antisocial attitude of hatred in the preschool child.
2. To present desirable social responses as the child's need is evidenced in his antisocial actions.
3. To strengthen the child's power of choice.
4. To allow the child ample freedom and varied experiences in the field of social contacts.
5. To emphasize the importance of social attitudes in the "now" of the child's life.
6. To judge the child's social conduct in the light of the standards of today.
7. To avoid presenting remedies as universal and final in their application.
8. To teach the child that he is a person living in a group and that he is expected to take his part in making this group a harmonious whole.
9. To present the concept of brotherly love as universal in its true meaning.

1. Harry C. McKown, Character Education, pp. 46-69.

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9. To present the concept of brotherly love as universal in its true meaning.

10. To shape opportunities for the flowering and developing of the child, that his actions may be an expression of himself, and not the result of inhibitions and over domination.

II. Practices and procedures, aiming toward checking hatred in the preschool child, are:

A. To present ideals of universal love through:

1. Furnishing to the child an exemplification of the pattern of liberality and sympathetic understanding upheld as desirable.

2. Moderating and remedying the maladjustments¹ that form part of active living in the home.

3. Acquainting the child with the music, art, literature, character traits, customs, and habits of other races.

4. Establishing a recognition of the right of all peoples to live and to enjoy the "fullness of living."

5. Allowing the child a choice in his friendships.²

6. Forearming a child with information rather than building an "allure around the forbidden."

7. Teaching the child that "friendshps do not³ flourish if they are one-sided."

1. "Parental Friction Has Ill Effect on Child" (editorial), Hygeia, XIII (August, 1935), p. 766.

2. A Mother, "The Undesirable Friend," Parents' Magazine, XI (March, 1936), p. 21.

3. Ibid., pp. 67-68.

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1. "Parental Friction Has Ill Effect on Child" (editorial),
Navy, XIII (August, 1933), p. 780.
2. A Mother, "The Undesired Friend," Parents' Magazine,
XI (March, 1938), p. 31.
3. Ibid., pp. 37-38.

8. Working always toward the child's happiness.¹
9. Striving to develop a "dynamic personality rather than a clever parrot."²
10. Furnishing as many situations as possible in which the child may experience the joys of work and play with others.
11. Planning social activities for the child and allowing him freedom in the entertaining of his guests; letting him help in the preparations and allotting to him certain responsibilities connected with the event.
12. Surrounding the child with concrete evidences of the pleasures that accrue from making others happy.
13. Teaching the child to enjoy the success of others.
14. Furnishing opportunities for the child to appear in a helpful coöperative light to his friends.
15. Guarding against picturing the child to others, in his hearing, as unmanageable and unsocial.
16. Not making a fetish of courtesy and politeness but rather working toward a natural development of these characteristics thru the power of example.

1. Edgar A. Doll, "Children Who Never Grow Up, Hygeia, XII (June, 1934), p. 534.

2. Elizabeth Ferguson, op. cit., p. 786.

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I. Leger A. Doll, "Children Who Never Grow Up," Hygeia, XII (June, 1934), p. 334.

2. Elizabeth Peterson, op. cit., p. 798.

17. Calling attention to the desired behavior traits as they are evidenced in the conduct of characters in fiction or history; being wary of pointing out these traits in his own friends.

18. Beginning the spiritual training of the child with presentations of the universal love of God for all men, at all times.

B. To establish the values of a universal love by:

1. Breaking "the little bubbles in a child's life" in a sympathetic, kindly, and understanding manner.¹

2. Approaching the mutual solution of problems arising from hate attitudes, coöperatively and positively.²

3. Striving to interpret the child's resentments, prejudices, and belligerencies, from the angle of childhood.

4. Teaching the child the harmony in adjusting his personal desires and tendencies to those of the family or the social group.

5. Establishing a respect for authority and a recognition of the need for rules in the game of life.

1. Frank E. Howard and Frederick L. Patry, Mental Health, p. 332.

2. Ibid.

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5. Establishing a respect for authority and a recognition of the need for rules in the game of life.

6. Preparing the way toward the development of thought and action in the child that will tend to synchronize with the adjusted adult behavior of his maturity.

7. Establishing the happiness in doing and in¹ creating.

8. Freeing the child from constant supervision.²

9. Presenting the child with opportunities for contacts with children of other races, creeds, and colors.

10. Guarding against the frequent interruption of group play to settle disputes or to direct activities.

11. Guiding the child to happy contacts and friendships on a level with his social development.³

12. Teaching control of anger, envy, jealousy, and other undesirable tendencies of temperament, rather than attempting to legislate their eradication.⁴

13. Allowing the child to learn for himself that "the reaction to retaliation does not work out to his advantage."⁵

1. Ibid., p. 350.

2. Manual of Nursery School Practice, pp. 48-50.

3. Ibid.

4. Douglas A. Thom, Everyday Problems of the Everyday Child, p. 135.

5. Ibid., p. 139.

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1. Ibid., p. 250.
2. Manual of Nursery School Practices, pp. 48-50.
3. Ibid.
4. Douglas A. Thom, Everyday Problems of the Everyday Child, p. 183.
5. Ibid., p. 183.

14. Being clear and concise in your instructions as to the best method of social procedure in a specific situation.¹

15. Not expecting the child to have the power of an adult in the prevention of the projection of a mental image.²

16. Supplying "stimuli of sound, touch, sight, smell, and action" as well as varied material "by means of which the child may give vent to his desire for self-expression."³

17. Making the disciplinary measures that seem to fit the child's situation impersonal. (Thus the discipline assumes "a permanency of character quite apart from the adult who is directing it.")⁴

18. Introducing consequences that come from acts that harbor tendencies of hatred by means of which the child "may learn that his behavior is not adequate to the situation."⁵

1. Ibid., p. 149.

2. Ilse Forest, Preschool Education, p. 286.

3. Ibid., p. 288.

4. William E. Blatz, Dorothy Millichamp et al., op. cit., p. 42.

5. Ibid., p. 226.

14. Being clear and concise in your instructions

as to the nature of social procedure in a spe-

cific situation.

15. For example, the child to have the power of

an adult in the prevention of the progression of a

behavior.

16. Specifying stimuli of sound, touch, sight,

smell, and action as well as verbal material "by

means of which the child may want to his desire

for self-expression."

17. Making the disciplinary measures consistent to

the child's situation in general. (Thus the child

of the same age as the child who is disciplined "by

from the adult who is disciplined "by")

18. Informing consequences that come from acts

that harbor tendencies of nature by means of which the

child "may learn that his behavior is not adequate to

the situation."

1. Letter, 1934.

2. Letter, 1934, 1935.

3. Letter, 1934.

4. Letter, 1934, 1935, 1936, 1937, 1938, 1939, 1940.

5. Letter, 1934.

19. Endeavoring to interpret children's intentions to one another rather than attempting to settle their disputes and disagreements through commands and frustrations.¹

20. Substituting "coöperative social contacts for those directed entirely by self interest; developing a desire for endeavor and achievement as a counter-balance to the desire for social achievement."²

In introducing the child to the joys of story-land, it is well to impress the idea that sometimes stories are about things which do not really happen and sometimes they are about things which really do happen.¹ When a child is found habitually narrating events and experiences that are contrary to known facts it is well to let him know that this story is very good as a story but that, of course, the group knows that it is only a story and did not really happen.²

It is assumed, in the following practices and procedures, that these precautions will be heeded by the

1. Ibid., p. 229.

2. Ibid., p. 236.

3. Ibid., p. 23.

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tions to one another rather than attempting to settle
their disputes and disagreements through commands and
instructions.

20. Substituting "cooperative social contacts for

those directed entirely by self interest; developing
a desire for endeavor and achievement as a counter-
balance to the desire for social achievement."

1. Ibid., p. 232.

2. Ibid., p. 230.

Section III

PRACTICES AND PROCEDURES IN PRESCHOOL TRAINING
THAT MAY AID IN CHECKING DISHONESTY

To the preschool child the realm of imaginary things, places, incidents, and people is very real. A child does not naturally acquire the power of discrimination that allows him to meet situations realistically. His natural manner of meeting facts is that of rationalization. The truth must be fully explained to the child as he shows a propensity for failing to meet and face reality.

In introducing the child to the joys of story-land, it is well to impress the idea that sometimes stories "are about things which do not really happen and sometimes they are about things which really do happen."¹ When a child is found habitually narrating events and experiences that are contrary to known facts it is well to let him know that "his story is very good as a story but that, of course, the group knows that it is only a story and did not really happen."²

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1. "Manual of Nursery Practice," op. cit., pp. 57-58.

2. Ibid., p. 58.

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1. "Manual of Nursery Practices," op. cit., pp. 57-58.

2. Ibid., p. 58.

one interested in helping the child to face reality and to honor truth.

I. Objectives, that form the foundation for these practices and procedures, are:

1. To establish in the child the power to face reality and to interpret situations honestly.

2. To establish attitudes of personal responsibility and of facing the consequences of dishonest procedures.

3. To teach the child how to observe and report his observations accurately and correctly.

4. To lead the child toward forming the habit of thinking before speaking.

5. To develop the child's capacity for reasoning in accordance with actualities instead of with fancies.

6. To stress the importance of the truth by concentrating upon the "mistake" rather than upon the individual or the punishment.

7. To present to the child the attitude of his fellows toward one who cannot be depended upon to tell the truth.

8. To make the child a participant in the solving of the difficulties that may arise from his failure to state the truth.

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8. To make the child a participant in the solving

of the difficulties that may arise from his failure to

state the truth.

9. To examine dishonesty on the part of the preschool child from the mistake angle, "the wrong way" or the "wrong statement," rather than presenting the word "lie."¹

10. To show the child, persistently and diligently, patiently and sympathetically, the futility of dishonesty.

II. Practices and procedures, aiming toward checking dishonesty in the preschool child, are:

A. To establish ideals of honesty by:

1. Utilizing opportunities that arise in actual real-life situations to show the value of truth.

2. Emphasizing each individual's "social responsibility and social responsiveness."

3. Dealing with dishonesty in the child in an objective and scientific manner.²

4. Presenting to the child an environment that holds "truth in high regard, where promises are kept or explained if they cannot be carried out, where truth and honesty are practiced as well as preached."³

1. "Manual of Nursery School Practice," op. cit., p. 58.

2. Harry C. McKown, op. cit., pp. 91-92.

3. Douglas A. Thom, op. cit., pp. 248-249.

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 2. Harry C. McKown, op. cit., pp. 91-92.
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5. Directing the efforts of the child "toward tasks that are within his capacity, so that he will be rewarded with success.

This success will establish a satisfaction that is linked with honest effort. ¹

6. Regarding honesty and frankness as mitigating circumstances in dealing with dishonesty problems.

7. Avoiding calling upon the preschool child to testify against himself. (Help him to feel free to choose the lie or the truth.) ²

8. Guarding against denying the child experiences the consequences of which an adult can visualize. (He learns by doing. ³ Let the degree of danger determine the denial. Untruthfulness often accompanies a meagerness of experience. The urge to be independent is the basis of the child's personality development.)

9. Acquainting the child with the words and deeds of those who have lived for and served truth. ⁴

10. Emphasizing the universal need of truth in all situations and between all peoples. ⁵

1. Ibid., p. 251.

2. Ibid., p. 253.

3. I. A. R. Wylie, "Our Pernicious Virtues," Harper's Magazine, CLXVII (October, 1933), pp. 513-522.

4. J. L. Spalding, Aphorisms and Reflections, p. 103.

5. George A. Coe, "Religious Education at the Crossroads," Christian Register, CXVI (June 17, 1937), p. 401.

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4. J. I. Spalding, Aphorisms and Reflections, p. 108.

5. George A. Goe, "Religious Education at the Crossroads," Christian Register, CLVI (June 17, 1937), p. 401.

11. Refraining from accusations of guilt or assuming attitudes that may cause the birth of fear.¹

12. Emphasizing the simplicity of truth.

13. Avoiding the tendency to explain to the preschool child the theological imports of a situation involving dishonesty.

14. Concentrating upon accuracy and redirecting the child from error to truth.²

15. Remembering to follow a negative or prohibitive suggestion with a positive force.³

16. Appreciating tangibly the child's truth, lessening approbation as he becomes "independent and reliable."⁴

17. Realizing that dishonesty in the preschool child is a symptom, and may be the only way he knows by which to reestablish himself with himself.⁵

18. Striving to present truth as the natural and desirable approach to solving difficulties or to acquiring knowledge.

1. William E. Blatz, op. cit., pp. 23-227.

2. Ibid., pp. 235-238.

3. Ethel B. Waring, "If Not Punishment What?" Parents' Magazine, XI (March, 1936), pp. 18-19.

4. Ibid., p. 19.

5. Jessie C. Fenton, "The Child and the Child Guidance Clinic," Hygeia, X (September, 1932), pp. 809-811.

3. Jessie C. Benton, "The Child and the Child Guidance Clinic," *Hygiene*, X (September, 1922), pp. 808-811.

4. *Ibid.*, p. 12.

5. Ethel B. Waring, "If Not Punishment . . . What?" *Parents' Magazine*, XI (March, 1926), pp. 18-19.

6. *Ibid.*, pp. 225-228.

7. William E. Hall, op. cit., pp. 28-287.

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19. Basing the instruction given to the child upon the theory that a knowledge of truth and its influence upon conduct does not insure good behavior.

This knowledge must be in terms of habits of action, growing out of intelligent choices made as the child deals with life situations. ¹

B. To establish honesty as a habit through:

1. Foreseeing the possibilities for dishonesty in a given situation.

2. Guarding against dramatizing a situation that involves dishonesty.

3. Encouraging the child to a recognition that one learns to tell "just how it happened" by practice and that a mistake in "telling" can be corrected without loss of favor.

4. Seeking to know "why the child feels as he does and acts as he does" rather than to be "primarily concerned over how to make the child "honest and trustworthy."²

5. Handling situations that involve dishonesty³ not as a judge but as an understanding friend.

1. Edward R. Bartlett and Dale B. Harris, "Personality Factors in Delinquency," School and Society, XLIII (May 9, 1936), pp. 653-656.

2. Ralph P. Bridgman, The Quest for Emotional Honesty, Child Welfare Bulletin, Iowa University, No. 22, 1933, pp. 5-6.

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6. Helping the child to see himself objectively¹ rather than meting out punishments "to fit the crime."

7. Being emotionally real with the child.

8. Helping the child to understand "why one acts as he does" rather than allowing the formation of the "excuse habit."²

9. Establishing in the child an interest in³ truth.

10. Maintaining confidence "in the child in the face of mistakes."⁴

11. Working toward an inner consciousness rather⁵ than toward an "outward order and peace."

12. Establishing truth not as a response to a command but as the only desirable attitude toward reality.

13. Giving the child opportunities to exercise his imagination and then helping him to verify the⁶ results.

1. Ibid., pp. 10-11.

2. Ibid., p. 12.

3. Esther Loring Richards, op. cit., pp. 12-13.

4. Harold H. Anderson, Discipline, pp. 2-3.

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14. Calling to mind the fact that "before the fifth year the ability of the child to imagine time and distance is weak, and it grows stronger very slowly up to adolescence A considerable number of children are eidetic and therefore cannot distinguish imagined from actually perceived things in certain situations."¹ (This fact will hold back our impatience and irritability in our efforts to lead the child to a concept of truth.)

15. Being consistent in expecting the truth.

16. Refraining from upbraiding today for the untruth of yesterday.

17. Guarding against making the child the center of attention in situations that involve a breach of honesty.

18. Refraining from expressing doubt as to the child's honesty, making it clear that truth is expected.

19. Using care lest the child develop a distrust of the guidance.

"A lie to a child is a very serious thing."²

20. Realizing the value of being honest, try to live up to that realization. (A pattern is a tangible

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In these practices and procedures an educator will note seeming repetitions and reiterations. Since the ideas embodied in these suggestions, toward the formation of habits of honesty in the preschool child, are primarily intended to help parents, many shades seemed necessary that the predominating color might be impressive. There is a thread of adult training in honesty that weaves in and out of this process proposed for helping the child to face situations as they are.

the home, the church, and the school--in checking the growth of these three attitudes.

The next step in this presentation has been the proposition of certain practices and procedures which may help the parent to check the growth of these three social attitudes as their characteristics appear in the conduct of the preschool child.

There has been no definite attempt to outline ways and means of carrying out these practices and procedures. However, it is the hope of the writer that interested parents may have recourse to the fields of investigation and information with which the authorities cited are generously laden. In the work of these parents, scholars, economists, psychologists, doctors, social workers, and

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CONCLUSION

In this brief and incomplete attempt to present A Civic Slant on Child Training in the Preschool Years, the writer has striven to help parents to a better understanding of established practices and procedures, which may tend to a wiser and a more intelligent socialization of the preschool child.

The study has proceed from an analysis of three antisocial attitudes, namely, selfishness, hatred, and dishonesty, to a consideration of three powerful deterrents--the home, the church, and the school-- in checking the growth of these three attitudes.

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teachers, a parent may find material for a deeper enrichment than it would be possible to present in this study.

That many of the propositions found herein may have a familiar ring is admitted. Yet, is it not true we sometimes forget the simple facts in our desire to learn of new ways and new methods? And may it not be found helpful in dealing with the growing citizen for parents to take account of the stock in hand? With these thoughts in mind we have ventured to present ideas and practices learned from our experience as a teacher and parent who has spent the past three years at the Boston University School of Education, concentrating upon the child and his problems as a social entity.

Science has established the value of many common sense practice and procedures that have hitherto rested upon guesses and conjectures. Especially is this true in the field of child education in the preschool years.

The writer has delved into the findings of many of the child clinicians of the past five years in an endeavor to reveal to parents a scientific background for many of their own theories of child training.

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Dr. Thom says, "Being a parent is the biggest
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